The LUTHERAN

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ADVICE FOR YOUNG PEOPLE

They went out on evangelism visits

37, No. 16

JANUARY 19, 1955

CENTS

Dog Story

THERE'S A LITTLE BLACK DOG who keeps popping up in my sermons. During days of my first charge, my wife and I went the usual round of Sunday dinn Always the invitation included the words, "Bring Donnie with you." He was kind of a dog. Everybody loved him.

One Sunday we had dinner with a family that also owned such a dog—sm lovable, good as gold. The dogs were introduced to each other and left outside du our dinner.

ABOUT HALF-WAY THROUGH the apple pie an awful squawking arose outside. rushed out. No dogs in sight, but the chicken yard was bedlam. Such screech flipping and flapping! Since we could see no cause for the commotion we sta back inside and there, under the porch, lay two little black dogs, tails wagging fee eyes penitent. They were covered with tell-tale feathers.

Alone, they were as good as gold. But together, they were weak, instead of str Temptation was too much for them. I call this Donnie's sermon because the con gation always smiles a little sheepishly. They get the point.

—RALPH W. BAK

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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COVER PICTURE. Missioner Arnold F. Keller gives some final advice to team of youthful visitors who went calling during preaching-teaching mission at York, Pennsylvania. Dr. Keller is pastor of Redeemer Church, Utica, New York. For more pictures, see page 23.

THE CHURCH IN THE NEWS

Red substitute for confirmation

Protestants and Roman Catholics worked together in East Germany this month to try to head off a Communist plan for winning the loyalty of 14-year-olds. Communists announced they will hold "youth dedication" ceremonies throughout the Soviet Zone on a Sunday in April. In getting ready for this substitute for Christian confirmation, the East German government plans a period of instruction of young people in Marxist doctrine.

Roman Catholic Bishop Wilhelm Weskamm of Berlin said he is hopeful that united opposition of Protestants and Catholics "may prompt the Communist regime to give up its plans." In a letter read in Roman Catholic churches, he urged young people to stay out of the dedication ceremonies. "Do not allow your decision to be softened by thinking of the possible advantages or disadvantages, but courageously say 'no.' "

Protestant Bishop Otto Dibelius was stern in his instructions to East German pastors. He said the church must refuse to confirm young people who take part in Communist youth dedications. "Parents must know," he said, "that professing the Evangelical faith is incompatible with participating in such initiations or lectures. Children practicing or attending them cannot be confirmed by the church."

New York Protestants fight bingo

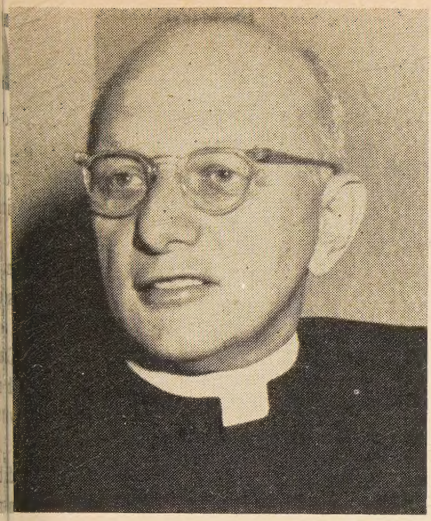
Protestants and Roman Catholics were on opposite sides in a bingo squabble opening in New York this month. First bill presented to the state legislature as it began its session was a proposal to remove penalties ($500 fine or a year in jail) for conducting bingo games.

It would take three years to amend the state constitution to legalize bingo. The short-cut bill would be in effect as soon as approved by the legislature and signed by the governor.

Protestant clergymen and laymen are being enlisted as "minute men" to speak against bingo throughout the state, said the general secretary of the state Council of Churches, the Rev. Kenneth Roedarmel. He said bingo is "a new front of organized gambling syndicates . . . We must reject as undemocratic and immoral the implication that a form of gambling which would continue to be prohibited to the general public . . . is right and proper when conducted by the churches."

There will "very definitely" be an increase in anti-bingo sermons in Protestant churches of the state, said Mr. Roedarmel.

EASY WAY TO MAKE MONEY
Bingo pays church bills



SECRETARY F. EPPLING REINARTZ
ncome up 666 per cent without bingo

ice as many United Lutherans

In 36 years the United Lutheran urch doubled its membership. The al at the end of 1954, now being com- ted by church statisticians, was at least 85,228—which is twice the member- p (1,092,614) when the United Lu- ran Church was organized in 1918. S. population increased 65 per cent ring the years the church membership vanced 100 per cent.

At the end of 1953, according to *The ar Book* published this week by the ited Lutheran Church, membership s 2,141,626. Comparison of 1953 fig- s with those of 1918 is given by ULC retary F. Eppling Reinartz, editor of *e Year Book.*

	1918	1953
urches	3,795	4,280
tors	2,808	4,338
ue of		
urch Property	$61,586,088	$382,057,886
ebtedness	$5,424,591	$31,968,967
ngregational		
enses	$6,954,442	$53,686,517
evolences	$1,978,409	$14,063,284

Evangelical Lutherans were evangelists

There were 18,154 Evangelical Lutheran Church members who enlisted in 1954 to visit nonchurch neighbors. They brought 18,201 individuals into "some positive relationship" with the church, said The *Lutheran Herald.*

Results of the visiting included 8,491 adults becoming church members, 2,516 enrolling for instruction preparatory to membership, 2,577 children baptized, 4,617 children enrolled in Sunday school.

The ELC evangelism goes under the name of "Preaching-Teaching-Reaching" missions, which were held in 22 centers in 1954. The five-day sessions center around church services each evening, with sermons by guest preachers. Church members called on 95,000 persons, urging them to attend the evening services and think about enrolling in the church.

United Lutherans plan to cover the United States and Canada with a similar program in 1956 and '57. Plans are being made in 1955, including selection of eight regional directors to serve two years. "Pilot projects" to test program procedures have been underway in 1954 and will continue this year.

Released time all right in Oregon

Pupils may be dismissed from Oregon public schools to attend religious education classes, but not more than two hours a week, the state's attorney general, Robert Y. Thornton, ruled this month. The school superintendent in Clackamas county had requested a fresh interpretation of an Oregon law enacted in 1925. There had been misunderstanding on what the law permits, he said.

Mr. Thornton's ruling was that "a school board cannot arbitrarily refuse permission for a released-time religious program, assuming that the parents of such child or the guardian have made

application therefor in the manner prescribed by statute.

"On the other hand, discretion is vested in the board to approve or disapprove such application, insofar as the same may interfere with the regular work of the school."

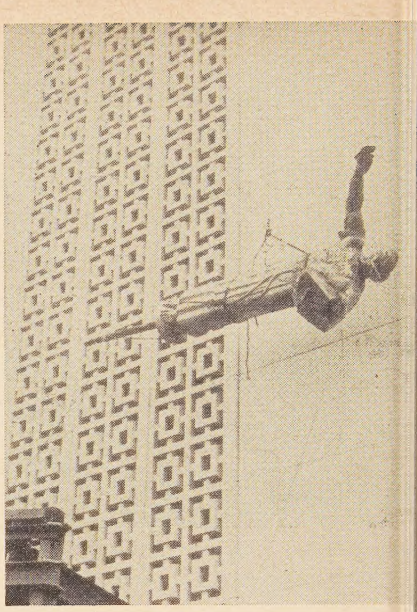
New York City, where released-time is permitted for public school pupils in grades 3 through 8, experimented in December by allowing four high schools to share in the program. Attendance at religion classes throughout the city was 111,957 for the month, up 2,285 from the number reported in December 1953.

Indianapolis teaches "religious heritage"

Background information about various religions had been taught in junior-high classes in 11 Indianapolis schools last fall. An attempt to halt the classes was blocked at a stormy session of the city's board of education last month. But the school superintendent, Herman L. Shibler, was deprived of authority to prepare courses of study without board approval.

Critics of the classes claimed that some teachers are giving instruction in specific religious doctrine. "It's a calculated risk," Superintendent Shibler replied. He said there is always a risk that some instructors might teach communism.

Protestant and Roman Catholic leaders endorsed the school program, which had been developed by a representative committee of churchmen. The editor of the Roman Catholic archdiocesan newspaper, The *Indiana Catholic and Record,* said he is "in favor of the plan, once it is more fully developed. It isn't a matter of teaching religion in the schools. It is teaching about religion in the schools. That is already being done. You can't help it. Religion must be studied when you study history, literature, art, or music. I'm for all the religion you can talk about in public schools."



"THE ANGEL MORONI" GETS A RID
Will stand on top of new Mormon tem

Mormons build largest temple

A 15-foot gold-plated "Angel Mor
was swung to the top of the 244-
tower of the Mormon temple being
structed in Los Angeles. It was the A
Moroni, according to Joseph Sm
story in 1827, who showed where
gold plates of *The Book of Mormon* w
buried near Palmyra, New York.
book says that Jesus visited America a
the resurrection in Judea, and that
American Indians were descendants
Hebrews who came from Jerusalem
600 B.C.

The $4 million temple in Los Ang
bigger than the Salt Lake City tem
is scheduled for completion in July.

Mormons said last April that t
membership throughout the world
1,246,362, and that they spent $57,3
757 for church purposes in 1953.
Mormon temple in New England
opened in Hartford, Conn., in 1952
survey by the National Council

hurches indicated that Mormons leave eir church as they move from Utah id become acquainted with various ristian denominations. There is "no eat landslide of defection" from Moronism, but the "steady trickles" amount a considerable total.

cts gain in France

There are "false prophets who wish to id astray" the Roman Catholics of ance, bishops of the church said in ris. They urged Catholics to "remain thful to their priests and bishops, upulously safeguard their beliefs, and fy the false prophets."

Bishops did not specify the false ophets, but it was understood they ant Jehovah's Witnesses and 30 other ts which have appeared in France ce World War II. One group, calling lf "Witnesses for Christ," consists of lowers of a postman in Montfavet who nounced in 1953 that he is Christ. His lowers refuse medical care for themves and their children, organize turent public demonstrations, and go on nger strikes when they are placed in .

There are about 150,000 members of new French sects, mostly nonpractic- Roman Catholics.

ventists at work in Yugoslavia

The leader of the Serbian Orthodox urch warned the faithful this month inst missionary efforts of Seventh-day ventists. Patriarch Vikentije warned t "false religious teachers, like robbers the night, appear among our faithful attempt to deceive them, luring them r into their own flock."

The patriarch urged parents to instruct r children carefully in the Orthodox n, as a safeguard against sectarian ndishments. The Adventists, he said, much richer than the Serbian Church, and give relief parcels to poor people as bait in winning converts.

Free speech in Spain

Bold attack on press censorship in Spain came this month in the Roman Catholic church paper in Madrid, *Ecclesia.* It is the only paper in Spain which is not censored by the government.

The press has a right to reflect public opinion and bring it to the attention of the government, said *Ecclesia.* "If authentic public opinion must have liberty to form, the press that reflects it must have the same right as long as it does not harm the public good."

The church magazine said the government may insist that only persons of high competence and moral standing may work as newspapermen. But, said *Ecclesia,* those who edit newspapers must show "necessary independence in the face of interested and partisan pressure, official or private, national or foreign."

A new censorship code is being constructed in Spain. The secretary of information in the Franco cabinet, Senor Arias Salgado, said in explaining the new code that the duty of the press is to serve the state. Those who "clamor for the so-called freedom of the press are very backward people."

Newspaper suspended in Argentina

Publication of *El Pueblo,* Roman Catholic newspaper in Buenos Aires, would be resumed Jan. 17, it was announced in Argentina. The paper had not appeared since Dec. 31. Explanation was that there was a shortage of newsprint. The paper stopped publication after it sharply criticized a new Argentine law permitting divorce and remarriage of divorced persons.

Fresh indignation was expressed by Roman Catholics in Argentina this month when the Peron government published a

decree permitting the opening of houses of prostitution. Such houses have been barred since 1937.

The New Year Day procession of Roman Catholics in Rioja was prohibited for "security reasons." In December the police refused to permit an outdoor mass in Buenos Aires marking the end of the Marian Year. More than 100,000 gathered in a downtown plaza to hear the mass celebrated inside the cathedral.

Forty-five professors, including five Roman Catholic priests, were dismissed from the faculty of the National University of Corboda in late December, as a phase in the struggle of President Juan Peron and the Roman Catholic Church. The university was considered a chief center of Catholic strength.

Churches set building record

There had been predictions that church construction in the United States would exceed $500 million in 1954. Actually, according to preliminary government timates, total was at least $588 milli

Previous high record had been in 19 when construction costing $472 mill had been undertaken. New churches a parish buildings are going up at a steac increasing rate. The total is expected reach $600 million in 1955.

Pastors were criticized

A Wisconsin clergyman was can this month in pointing out sins of brother-ministers. The Rev. T. Pa Jones, Methodist minister in Sheboyg told the Milwaukee Ministerial Asso tion that clergymen need a code of eth to warn them against jealousy.

"Jealousy is the minister's outstand sin," Mr. Jones declared. "We're greedy, gluttonous, licentious or a bu of drunkards. But because the sins of flesh are so infrequent among minist sometimes we forget how badly we against the spirit . . .

TEXANS GET SUGGESTION ON WHERE TO GO ON SUNDAYS

San Antonio Transit Co. buses displayed sign. In Pittsburgh, half-fare for stree riders under 18 years of age was offered on Sundays to stimulate church attenda

"For instance, pity the poor pastor who n't stand to have his predecessor preach his pulpit for fear he will steal some the glory. Long-standing enmities have veloped from situations like this."

dia and missionaries

India will probably reduce the number American missionaries permitted to ork in that country to about half the esent total, surmised Dr. E. Stanley nes in Washington this month. Dr. nes, a noted Methodist evangelist, is a rmer missionary in India and revisits dia every year.

"I don't believe that India is funda- ntally anti-missionary," he emphasized. is simply that the number of mission- es in India has risen sharply since the d of World War II from about 3,000 almost double that number, and I nk this has worried some Indians who very sensitive about their new free- m and national independence."

Reduction in the missionary total is ng achieved by the Indian government ough limitations on the number of as issued. Dr. Jones predicted that number of Americans doing mission rk in India ultimately will be cut back the prewar figure of 3,000—or pos- y less.

"Indian officials have to be shown that re is a definite job to be done by a spective missionary and that his serv- cannot be performed by anyone ," he said. "Where there is a need useful work to be done, they are nitting our people."

ome difficulty is due to the activities missionaries from Protestant "fringe ups" who recently have come into the l and caused a "tragic" division in the an Christian community, Dr. Jones . American sects have invaded India arge numbers, seeking chiefly to con- Indian Christians to their ideas.

Luther League competes with UN

Two years ago the Luther League of the Evangelical Lutheran Church decided to hold its 1955 convention in San Francisco. For the 7,000 delegates expected, the Civic Auditorium was leased and a $1,000 deposit made on the rental contract last February.

San Francisco was the city where the United Nations was created in 1945. Some folks developed the idea that the UN should return to the place of its birth for its 1955 assembly. The place proposed: the Civic Auditorium. Dates, June 20-26, the same as for the ELC Luther League. San Francisco extended a cordial invitation to the UN, and then discovered the auditorium had already been promised to the Leaguers.

It's too late to change League plans, said the Rev. Carroll L. Hinderlie. The UN might meet in the Opera House, he suggested. In his pocket he had the contract for the Civic Auditorium, he said "gently but firmly."

Muhlenberg yields to Legion

Four old Charlie Chaplin movies were to be shown at Muhlenberg College in a "Great Films of Yesterday" series. They were some of the "silents" from the days when American audiences rocked with laughter at the little actor's antics. The movie series is for the benefit of Allentown, Pennsylvania, residents, to promote the college's public relations.

But Allentown American Legionnaires weren't pleased. Since Chaplin turned pinkish, and has been refused re-entry into the U.S., his pictures don't amuse patriotic Americans, the Legion's Post 29 informed Muhlenberg's President J. Conrad Seegers. The movies won't be shown, Dr. Seegers agreed. If they were part of the college's teaching program, "I would take a different position," he said.

World News Notes

HOPEFUL ABOUT EURO

SIX MONTHS AGO when you asked a European newsman working in New York City how things were going "back home," you got a tired shrug of the shoulders. This month the same question brought a different response. Journalists said, "We're doing all right."

This attitude of confidence is evident in the pressroom at the United Nations headquarters in dingy offices of the old *Times* building and in thick-carpeted rooms of Rockefeller Center. It is a feeling of optimism born of some tangible facts: the easing of tension in East-West relations, and the development in some key countries of continental Europe.

The French say that since the ratification of the Paris agreement on German rearmament there are no dangerous hurdles immediately ahead for Premier Mendes-France. They think he should be able to stay in office at least three more months—a long time, according to French standards.

ITALIANS ARE HEARTENED by the fact that Premier Scelba has received an invitation to come to Washington in March. This will strengthen his prestige in his own Christian Democratic party, in which the leadership is divided among the leftist Party Secretary Amintore Fanfani and the middle-of-the-road group which sees in Scelba, for the time being, the best qualified men for the premiership.

Italy faces a presidential election in April. Although this has no direct bearing on the composition of the Italian government, it will indicate a trend that can serve as guidance for the majority par in the months ahead.

The high percentage of Communi among the Italian voters creates an acu political problem. It's hard to tell, at t present, whether the percentage is goi up or down.

GERMANS LOOK to the future w restrained optimism. Plans are underw to provide Bonn's diplomatic mission Washington with adequate quarters. $500,000 check from the U.S. gove ment, as compensation for the form German embassy building, helped.)

Germans in New York City believe t Christian Democratic party will stay power in the West German Republic, l this confidence is no longer entirely pendent on Chancellor Konrad Ad auer's strong leadership. Even his m ardent admirers feel that the 79-year- man cannot stand up much longer un the strain of guiding a reluctant coun toward rearmament.

Other competent men are availab and there is no conspicuous fear that Christian Democratic Union will lose commanding lead.

In recent elections the Christian Dem crats did lose an important position Bavaria through overconfidence. But servers believe this may have been helpful jolt to bring the leaders back t more realistic appreciation of th strength. There is little fear that wavering policies of the Social Dem crats will gain them more influence o the electorate than they have now.

Prediction of the European polit weather, according to these journalists New York, is definitely: FAIR WARMER.

—ROBERT E. HULDSCHINE

Mr. Huldschiner, a staff writer of "The Lutheran," was until recently a representative of an Italian news agency in New York City.

POLITICAL AND MILITARY thinking in 1955 will be colored by the stark fact of the hydrogen bomb. The hell which would be let loose by a nuclear war may prove to be a bigger persuader toward peace than all the resolutions passed by church bodies.

The shadow of the H-bomb falls on both sides of the Iron Curtain. On the Soviet side, bravado is mixed with caution. Russian leaders, for example, have not given strong support to Red China's big talk about liberating Formosa. Soothing syrup, long unused, has again become part of Soviet diplomacy.

The effect of the bomb is also felt in the U.S. Warlike talk from men like Senator Knowland is disclaimed by Dulles and Eisenhower. The president, familiar with the horrors of pre-atomic war, has developed a passion for peace. On matters of military policy, he is ready to overrule his own advisors if necessary on proposals that might lead to war. He intends to be ready for war if it comes, and to be firm in his handling of international problems. But the measures the U.S. takes on its own initiative will be measures short of war.

Co-existence

THE MOST OBVIOUS EFFECT of the H-bomb has been the eagerness with which the western allies and the neutral nations have grasped at the concept of "peaceful co-existence." In spite of resistance to the phrase in the U.S., it has come to mean to most of the world an alternative to annihilation, an idea on which to pin hopes for survival.

Angered and frightened by the death of Japanese fishermen from radioactive fish, the people of Asia felt bitter resentment against the U.S. The leaders of the uncommitted nations of Asia and Africa are determined to stay neutral, and to do what they can to keep East-West tensions from blazing into atomic war.

Even among the allies, the idea of co-existence has become a potent factor in their thinking. The statement of a French scientist that the H-bombs already exploded have brought the concentration of radioactivity in the earth's atmosphere to a dangerous level, and that further explosions might eventually wipe out all life on the planet, has heightened nuclear hysteria. The western nations are fearful that American ineptness may light the fatal fuse.

Only in the U.S. has the term "co-existence" come into disrepute. An emotional reaction has built up against it that makes it almost the equivalent of appeasement. The logic of the H-bomb has not yet taken deep root in our national consciousness.

Wrong word?

PERHAPS PART of the trouble is the implication of the word "peaceful" usually coupled with co-existence. Eric Sevareid has suggested the term "competitive co-existence" which recognizes the fact of continuing tension and the difference of basic philosophies. The competition, he says, should be in the demonstration of the meaning of freedom and the willingness to share our abundance with those who need it.

That would come very close to giving co-existence a Christian meaning. Christ would go even further: "I say unto you, love your enemies." The job of Christians and of the church is to interpret the love of Christ in terms of the tough realities of 1955.

—ROBERT E. VAN DEUSEN

FIRST IN A SERIES OF MEDITATIONS ON THE EXHORTATION WHICH LEADS US INTO THE SERVICE OF PUBLIC CONFESSION

Love Calls Us to Repentance

By JOSEPH SITTLER

Before we come to the Holy Communion we are reminde of our need for the forgiveness God alone can gi

"Dearly Beloved! Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to examine ourselves, as St. Paul exhorteth us. For this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness."

How tenderly and urgently am I called by my mother, the church, to stand before, look upon, and approach the holy table. There are other words that might properly be used to summon me to attention in the midst of my life: proud, rebellious, slothful and indifferent, arrogant and disobedient. My Lord knows me very well—and the situation in my heart and my daily performance could easily supply his calling voice with a various hard vocabulary.

But month after month, year after unfolding year, comes to me the strange address, *Dearly Beloved!* In my community among my fellows *I* cannot manage this quiet and undeviating, this concerned and affectionate relationship.

Love deep as heaven
Offered to men,
Over and over
And over again!

The same love which so speaks to r goes on to invest my unfocused and p haps thoughtless presence with an inte tion gracious and strong beyond deserts.

"Forasmuch as we *purpose* to co . . ." If this were really true! If my tention, and will, and the desire tha bring were always so strong as this w *purpose!* But just as a mother takes t shallowly felt and half-intentioned d of her child and envelops it with a me ing and a will born of *her* love, far ab the moment's febrile content, so mother the church always calls to me the high peak of the possible. "We *p pose* to come," she says, so graciou covering the rebuke with her indestru ble faith in a possibility that lies re ually bright within my wandering will

And now the church begins to sp of huge and awful contrasts: a holy s rament of love, forgiveness, a fount of life—and over against this a child hers, loveless, unforgiving, and ber The perception of this contrast is condition of my help, and the chu knows this. But her very knowledge this grounds her translation of an acc tion into an invitation, her daring plunge the facts of my life into the tr

This is the first of four articles on this ject by Dr. Sittler, who is dean and fessor at the Chicago Theological Semin

orming action of the sacrament. What ould drive me away she makes her invi- tion of! What might well shut the door pon the awful holy becomes for her the ery situation that holds the door open! or *whom* is this Holy Thing—this range and all-abolishing moment of the ofound gift of heaven? "For the spir- ual comfort and strengthening of those ho humbly confess their sins and who nger and thirst after righteousness." Surely my amazement before this of- r, with its huge "nevertheless" flung er my entire life moves me to respond the assertion that ". . . it *becometh* us ligently to examine ourselves."

HERE, FROM MY SIDE, is the crucial oment. For everything on the outside d on the inside of my life conspires to vert me from this examination and to n me away from what that examina- n may reveal, to soften the jagged ges of what I see. Here, precisely here, r very piety may stop what God wills start. Here my conventional church-

> Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, grant me now in this moment when I am bidden to peer, to examine, and to behold what things are really like with me that I fail not. Grant me thy illuminating Spirit whose work is truth-telling, clarity, and right judgment, that He may strike from my hands my evading religiousness, my explaining and extenuating, and hurt me open to Thy mighty help. Amen.

manship may stifle what this call to the sacrament wills to fan into flaming clarity. For as I lean over the chasm of myself and look in and down I can easily see what I *will* to see, and summon into moral focus only what my life as a nominal communicant presents me with. I *see* what supports my unbroken good opinion of myself, what confirms that good estate of myself as churchman, worshiper, believer, and a right solid citizen. I can look in this way and see these things. But I had better not!

LCA Sponsors Radio Series

RICHARD T. SUTCLIFFE

Dr. E. A. Steimle will be preacher on "Protestant Hour," heard starting Jan. 23 over a network of 250 stations

"YOUR MAN is Number Three," said voice at the other end of the tele- ne line. "The vote up here was unani- us!"

hat short statement, made last sum- to the United Lutheran Church's partment of Press, Radio and Tele- on by an official of one of the major radio-television networks, set in ion a chain of events that may result he making of religious broadcasting history next week. Beginning Jan. 23 and continuing through April 10 (Easter Sunday), the 1955 United Lutheran series of The Protestant Hour will be broadcast over more than 250 radio stations coast-to-coast, and on the Armed Forces worldwide radio network.

Casting about for a speaker for the series of half-hour religious radio programs, PRT scanned the ranks of the ULCA. Nearly a score of pastors with

"outstanding" reputations as preachers were asked to submit audition tapes or records for consideration. From these, a half-dozen were chosen and submitted to the network people with the request: "All of these men have exceptional preaching ability, each is theologically sound. Which one meets best the exacting requirements of radio?"

The network professionals listened carefully and critically, then one telephoned PRT: "Your man is Number Three . . ." adding "incidentally, who *is* he? We think he's terrific!"

FOR THE FIRST TIME outside PRT, "Number Three" became Dr. Edmund A. Steimle, professor of homiletics at Philadelphia Theological Seminary.

"All of the voices you submitted," said the network, "were excellent. But 'Number Three'—I mean Dr. Steimle—has unusual talent! Not only does he paint the best word pictures we've auditioned in a long time but he has that subtle gift we in radio call 'intimacy'—the ability to communicate instantly with the listener. Listening to him you think he and you are the only two people existing for the moment!"

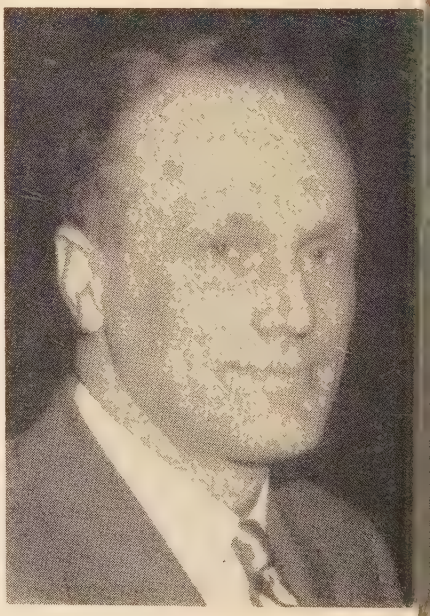
A lot of decibels have bounced around recording studios since that mid-summer conversation, but radio industry people as well as churchmen who have auditioned the first two completed programs of the 1955 United Lutheran series agree: the "Steimle style" is going to cause a lot of rethinking on the subject of radio preaching. But that's getting ahead of the story . . .

ACTUALLY, THIS YEAR'S United Lutheran radio emphasis began back in 1949 when a group of foresighted Southern Protestant churchmen co-operated in establishing a Protestant Radio Center in Atlanta, Georgia. Methodists, Episcopalians, Northern and Southern Presbyterians and United Lutherans contribute funds to set up radio housekeeping on the campus of Agnes Scott College.

A major project from the start w The Protestant Hour, heard at first only 25 radio stations, most of them southern states. Gradually the list stations providing public service (fre time for the series grew until today i longer than 250.

Sparkplug for United Lutheran m mentum was Dr. John Brokhoff (th pastor at Redeemer Church, Atlant and the Southern Lutheran Radio Co mittee. Long on creative energy a enthusiasm but short on funds, the Sou ern Lutherans pursuaded five synods the area to give at least token supp to the center's growing activities.

As a result of being in on the grou floor, the ULC group sponsored abo twelve of the weekly religious progra



DR. EDMUND A. STEIMLE
"We think he's terrific"

PASTOR ANDERS LEADS THE LUTHERAN RADIO CHOIR
Dr. Steimle (right) awaits cue

ch year. In the interests of synodical rmony, clergymen were assigned to the ries from the supporting synods.

As THE PROTESTANT HOUR grew, so l the expense of producing it. Funds re needed for recording, pressing, ckaging and mailing of 250 transcrip- ns to stations from New York to Cali- rnia, from Florida to Nebraska.

Convinced that it was caught in a ueeze—increasing costs of production d dwindling sources of revenue—the lio committee turned to two agencies help: the National Lutheran Council l the ULCA's PRT Department. It bealed to each to consider that in The otestant Hour, the Lutheran church l a vital foothold in religious radio.

n the 250-station network, PRT saw a ready-made listening audience for a United Lutheran radio ministry. Although most of the stations carrying the series were in the southern and southwestern sections of the United States, PRT was convinced that the network could be expanded to include the heavily populated ULCA areas in Pennsylvania, New York, New Jersey, Ohio, Illinois, and Minnesota.

THE SOUTHERN Lutherans and PRT went into a huddle, found little difficulty in agreeing to transfer production and financing responsibilities from the committee to the department. For the 1955 series at least, the committee said, nearly one-third of the needed funds would come from the synods of North Carolina, South Carolina, and Georgia-Alabama.

From the PRT budget, supplemental funds were appropriated to cover the cost of the 12-week series. After promotion, this may approach $15,000.

Because the entire series is recorded, edited and produced at the Protestant Radio Center in Atlanta, it was advisable to use a Lutheran choir from that area. The Rev. Charles R. Anders, at Redeemer Church in the Georgia capital, had recently graduated from Hamma Divinity School and St. Olaf College's world-famous music department. He agreed to recruit a special radio choir from Redeemer musicians and to record anthems, hymns and portions of the liturgy needed for the Lutheran series.

With the help of the Worship Committee and occasional side glances at some special radio liturgics developed by the British Broadcasting Company in cooperation with the Episcopal church, a service was developed that would maintain the Lutheran tradition and yet not compromise the basic requirements of "good radio."

Once the matters of speaker, choir, music and liturgy were settled, the series developed into a marathon of hard work. Dr. Steimle had to assume responsibility for the twelve meditations on top of his teaching schedule at the seminary. Thr trips to Atlanta were necessary for r cording sessions.

Next week, everyone connected w the United Lutheran series will st "sweating out" the results of six mont of hard work. Will the programs be effective as all of us hoped? Will t ULCA's radio ministry have the imp we mean it to have? Time, and liste response, of course, will tell.

One thing is certain, though, even this early date: The style of radio prea ing offered in the 1955 United Luther series is already beginning to attract tention. Said one network official af hearing the first two programs, "T speaker doesn't shout . . . he does threaten . . . he doesn't remind me someone losing his temper. For once hear a preacher talking *with* me, preaching *at* me. The series is 'outsta ing' if the last ten are like the first tw

A ULCA layman, after listening early program auditions, remarked: "T thing that impressed me most as I liste was that all of a sudden, there seemed be just two of us . . . the speaker an I forgot that it was actually a chu service, I was so absorbed in what had to say!"

Protestant Radio Center at Atlanta
ULCA was in on the ground floor

PICTURES AROUSE INTEREST IN INDIA CHAPELS

By ALBERT P. STAUDERMAN

Unique picture-folder-and-record combination promotes cause of foreign missions in many ULCA congregations

In more than 2,000 ULCA congregations this month people will be studying a picture folder and at the same time listening to a phonograph record. This unique combination, now in its fifth year, is a promotional device used by the Board of Foreign Missions in connection with the Epiphany season emphasis.

The picture folder this year is entitled "More Chapels for Rural India." It contains 50 scenes especially filmed in India for this purpose. The record, which was sent to all ULCA active pastors recently, is an LP platter on which the narrator is Dick Sutcliffe of the ULC Press, Radio and Television department.

The combination picture sheet and record is the brain child of Dr. Herman F. Gilbert, Board of Foreign Missions' promotional secretary. Conceived in 1950 to aid congregations with limited mutual-aid resources, it was first used in 1951. Several other denominational mission boards have since adopted the idea and adapted it for their own purposes.

A promotional packet goes out in December to all pastors and to as many Sunday school superintendents as can be reached. The record is also sent to all active pastors, but an order card must be sent in for quantities of the picture folder. Because of the new Children's Program, use of the BFM material is officially limited to intermediate, senior and adult classes. Unofficially, however, it's reported in use for organization meetings, sometimes for special church services, and even in vacation Bible schools!

Established congregation of the Andhra Church in India worships in building above. From here catechists and evangelists are sent out into rural surrounding areas to share the truths of the Gospel and to minister to scattered Christians in villages. Below is youth evangelist.

Group of lay evangelists gathers into "Gospel Band," sets out in station wagon (above, right) for thatched-roof village (above). Passing an ox cart on the way, Christian group sings hymns, announces religious meetings. Children of Sunday school age (above) meet together gladly to hear evangelists, watch Bible films.

Pictures in this year's folder, some o which are reproduced on these page were made by the Rev. Leon V. Kofo who made a special trip for the purpo to India last year. A Methodist minist with a parish on Long Island and a dee interest in photography, Mr. Kofod al served mission boards of several oth denominations on his Asian trip. In a dition to the picture folder, films tak by Mr. Kofod will be used for four BF filmstrips—two on India, one on Ho Kong and one on Malaya. The first those on India has already been pr duced. Entitled "Sharing the Gospel Rural India," it contains 85 full-co frames and sells for $5. Narration this filmstrip is on the reverse side of t record sent to pastors, with Mr. Sutcli at the microphone. Anticipating the mand for the filmstrip, Dr. Gilbert H 300 copies made, but more than half t supply had been taken by the end of first week of January, indicating t more would be needed.

The theme of the 1955 picture fol calls attention to the Epiphany offer for foreign missions, which will this y be applied to the construction of m

ocal chapels in rural India. A goal of 65,000 has been set, to help Lutherans f India construct about 150 more chapls. Funds sent from America supply ood, doors, and tile roofs for the buildngs. Indian Christians supply the rest f the material and provide the labor for ecting the chapels.

Because of the changing conditions in ndia, even in rural areas, congregations ithout an adequate place to worship are a precarious condition. Chapels prode not only for church services but also ecome a community center for Christian llowship, medical service, and school struction.

Many congregations in India have en hoarding lime, cement and other sentials in anticipation of the happy y when they can get to work on the tual building of a chapel. Success of e Epiphany offering will make it posble for at least 150 of them.

When local congregations are able to pply materials and manpower to make good start on their building, the church asked to supply from $300 to $500 provide the necessary funds to accomsh this purpose.

Evangelists leave the villages, go out into the fields to present Gospel message to groups, find cordial reception among children and young folks (above and top left). Major hope among Christians in villages, however, is for day when they can complete a humble chapel, like the one on which native is placing cross (above).

The Man Who Lived in the Presence of Go

By HUGH STEVENSON TIGNER

Brother Lawrence found among his pots and pa the secret of real peace and a sense of God's lo

ONE OF MY favorite saints is Brother Lawrence. One connects him with no other accomplishment than that of being a saint—a person made sacred by his consecration to God. The only legacy he left is four "conversations" and sixteen letters, which can be printed in a pamphlet of less than fifty pages. But over the years I have found myself going back again and again to that small package for refreshment and inspiration. Because of the purity of his simplicity and originality, Brother Lawrence never wears out or becomes tedious. He is like that little child used by Jesus to teach his disciples a lesson about the kingdom of heaven.

He was born in Lorraine in the early part of the seventeenth century and named Nicholas Herman. During his childhood began that lengthy series of bloody rivalries known as the Thirty Years' War (1618-48). Part of his youth was spent as a soldier. He also tells us that he had been "a footman to Monsieur Fieubert, the treasurer, and that he was a great awkward fellow who broke everything."

In his middle years he entered a French Carmelite monastery, "thinking he would there be made to smart for his awkwardness and the faults he should commit." In time he was appointed to the kitchen (for which he "had naturally a great aversion"). Eventually he became noted, not for his cookery but for his singular manifestation of the "fruit of the Spirit," which St. Paul lists as: "love, joy, peace, patience, kindne goodness, faithfulness, gentleness, se control." Or perhaps one should s that his fame was for having learned signal degree to be content "in whatev state I am."

IN BRIEF, Brother Lawrence was sublimely happy man. That is a su ficiently remarkable quality in this wor in or out of a monastery, to attract atte tion and interest. People visited Broth Lawrence in quest of his recipe—hen the four "conversations," which are su maries jotted down from memory some of those visitors. Others wrote h for disclosure of his secret—hence t sixteen letters. He remained unspoil by his attention, having a wholeso recognition of its danger, as is indicat in the following letter to "My Revere Mother: I must tell you that it is w great difficulty that I am prevailed on your importunities; and now I do it o upon the terms that you show my let to nobody."

In his "first conversation" Broth Lawrence disclosed that he had been c verted at the age of eighteen. It was conversion of a young poet trained Christian influences. One winter, "see a tree stripped of its leaves, and c sidering that within a little time leaves would be renewed, and after t flowers and fruit appear, he receive high view of the providence and po of God, which has never since been faced from his soul."

Of this sweet sense of God's loving nd sustaining presence Brother Lawence went on to say that it had "perectly set him loose from the world, and indled in him such a love for God that e could not tell whether it had inreased during the more than forty years e had lived since." Yet on other occaons he recalled times when all was not liss with him. In his "second converition" he spoke of a period lasting four ears when he was "troubled in mind om a sure belief that he was lost." One left to guess where this period fell in s life—possibly before his eighteenth ear, but more likely later.

In one of his letters (the "sixth") he eaks of difficulties with the devotional reotypes and regimen of his order. ety had been systematized after the anner of the righteousness of the scribes d Pharisees. The steps to "blessed conmmation" had been analyzed, graded d numbered, beginning with "servile ar," going on to "hope of eternal life," d so forth.

Brother Lawrence confessed having en "discouraged" by this blueprinting d fragmentation of his faith. "For the st years I commonly employed myself ring the time set apart for devotion h the thought of death, judgment, aven, hell, and my sins. Thus I conued for some years," following the -and-dried system of working a holy admill, grinding out merit with an cting Judge.

But for the rest of the day he went to d as a son goes to his father. "At gth I came insensibly to do the same g during my set time of prayer, which used in me great delight and consolan. This practice produced in me so h an esteem for God that faith alone s capable to satisfy me in that point. h was my beginning; and yet I must tell you for the first ten years I have suffered much."

The apprehension was that he was by-passing an arduous maze which it was his duty to traverse; that he was guilty of defiance, presumption and self-delusion in seeming to have reached at a single bound of faith that blessed state "where others arrive only with difficulty." "I was troubled . . . that there was no salvation for me." But in that state of anxiety his faith proved victorious. He was given grace to stop struggling as a round peg in a square hole, and commit himself and his situation into God's hands.

"I found myself changed all at once; and my soul, which till that time was in trouble, felt a profound inward peace, as if it had found its center and place of rest. Ever since that time I walk before God in simple faith, with humility and with love, and I apply myself diligently to do nothing and think nothing which may displease him. As for what passes in me at present, I cannot express it. I have no pain nor any doubt as to my state, because I have no will but that of God . . . I have quitted all forms of devotion and set prayers but those to which my station obliges me. And I make it my only business to persevere in His holy Presence, wherein I keep myself by a simple attention and an absorbing passionate regard to God, which I may call an actual Presence of God; or, to speak better, a silent and secret conversation of the soul with God."

This inner struggle and second conversion presents a striking parallel to that of a monk of the Augustinian order more than a century earlier, whose name was Martin Luther; and to that of a young French law student named John Calvin. But it was not Brother Law-

rence's talent or circumstance to become a reformer or statesman, but simply to organize his own being for the love of God. His accomplishment is best described in his own words, written in the third person: "His continual care has been to be *always with God* . . . He is now so accustomed to that Divine Presence that he receives from it continual succor upon all occasions. For above thirty years his soul has been filled with joys so continual, and sometimes so transcendent, that he is forced to use means to moderate them, and to prevent their appearing outwardly."

BROTHER LAWRENCE's method through which he attained this joy of the presence of God was, so far as his own part in it went, an action of faith and will. His description of it, which runs through his conversations and letters, is made in simple statements, of which the following are typical. "We should establish in ourselves a sense of God's presence by continually conversing with Him . . . We should feed and nourish our souls with high notions of God . . . We ought to quicken, enliven, our faith, taking faith for the rule of our conduct . . . We ought to give ourselves up entirely to God with regard both to things temporal and spiritual, and seek our satisfaction only in the fulfilling of His will, whether He lead us by suffering or by consolation, for all would be equal to a soul truly resigned . . . That all our actions should be done for the love of God."

BROTHER LAWRENCE had a complete trust in God—in His almighty power, infinite wisdom and perfect benevolence. He rested on this trust and nothing else, consecrating himself without anxiety to obeying God, and knowing that God has plenteous mercy for the shortcomings of those sincerely committed to Him in faith. His living partook of the char acter of worship. "We can do little thing for God. I turn the cake that is fryin on the pan for the love of Him . . . It enough for me to pick up but a stra from the ground for the love of God.

He cultivated a continual awarene of God, carrying on a more or less ceas less "conversation," communion, pray with Him. "I worshipped Him the ofte est that I could, keeping my mind in H holy Presence, and recalling it as ofte as I found it wandering from Him . . . do not say that we must put any violen constraint upon ourselves. No, we mu serve God in a holy freedom; we mu do our business faithfully, without tro ble or disquiet, recalling our mind God meekly and with tranquility as ofte as we find it wandering from Him."

THERE ARE limitations in Brother Law rence's testimony, as there are in an one's talents and circumstances. He ha a monastic temperament and exercis his vocation in a situation where lar and important areas of human respo sibility do not exist. Yet there is a un versal element in his witness.

Brother Lawrence's central affirm tions are central in the Christian religio and reasonable. For instance, "We m make an oratory of our hearts where to retire from time to time to conve with Him in meekness, humility and lo Every one is capable of such famil conversation with God, some more, so less." There is nothing extreme abo this, if man has the image of God writt within his being. Again, "Let us n content ourselves with loving God mere sensible favors . . . Such favo though ever so great, cannot bring us near to Him as faith does in one sim act." Here is wisdom from the dep of Christian understanding.

ALL WEEK LONG YORK LUTHERANS WENT TO CHURCH

A PICTURE STORY

More than 70 congregations in the York County area of central Pennsylvania reported total attendance of more than 70,000 for the week-long preaching-teaching mission held there in November. Churches were filled for the opening services on Sunday, Nov. 5, and almost equally packed for the fifth service on Thursday evening. At left, worshipers enter Trinity Church, York, for Sunday services.

Following services in their own churches on Sunday morning, lay leaders and visitors ttended afternoon rallies, held in three areas. Above is scene during commissioning rvice at rally in church school auditorium of St. Matthew's, York. On platform are the ev. J. Bruce Weaver, area chairman, and the Rev. Clifton Weihe of the ULCA Board of ocial Missions. Purpose of rally was to inspire consecration to the week's task and tablish groundwork for continuing program of evangelism in congregations.

Lay visitors and other congregational leaders received on-the-spot training duri the Sunday afternoon rallies from top men in ULCA evangelism program. The Rev. Dale Click is here instructing one of the groups in visitation techniques and outlini the objectives of the total program. More than 120 pastors and missioners took pa

Missioner Arnold F. Keller of Redeemer Church, Utica, N. Y. (see also cover pictur discusses visits with a group of lay workers at St. Paul's Church, Spring Grove. Past here is Dr. Ralph Robinson, who is also conference president. Lay visitors returned church for report meeting each evening, discussed their experiences and got advi about dealing with special problems. Nearly 4,000 lay visitors made 3,111 calls.

A "mission to the kiddies" went on while parents were attending services or out aking visits to the unchurched. Luther Leaguers and other volunteers assisted in pro- ding this service in many of the congregations participating in the preaching-teaching rogram. Among the results of the visits was the discovery of 146 children who had not een baptized, 352 others were prospective church school scholars.

Keeping a daily record of statistics and accurate financial accounts also required services of lay workers. Total offerings and gifts were paid into a special treasury, ounted to $15,000. Surplus will be used to help finance similar missions in other areas.

Students from Gettysburg Seminary with Prof. Francis Reinberger visited the mission to study preaching and evangelism techniques. Here a group examines a map showing locations of the participating churches in the York County event.

Dr. William F. Sunday of Good Shepher Church, Brooklyn, N. Y., met many friend from his boyhood days in York when h conducted the mission at St. James Church. Mission program was "homecom ing week" for him, stirred many memories

"Mission to Ministers" met each morning, with host pastors and visiting preache attending faithfully. Meetings were held in Christ Church, York, and fellowship lunche followed at Zion Church. Above, Dr. Paul T. Warfield of Trenton, N. J., addresses t group. Prayer, Bible study, and discussion about various problems as well as plans f future meetings formed curriculum. Missioners donated time, but expenses were pa

Ample radio time and five hours on the local television station offered the mission opportunity to reach into many homes of the area which could not otherwise have been touched. Panel discussions were a popular type of radio program. Above, Dr. Wynne C. Boliek (center) of South Carolina moderates one of the panels.

Closing rallies jammed the high school auditoriums in York and Hanover. At Hanover, Dr. Wallace E. Fisher of Lancaster was the speaker. At the William Penn High School in York, Dr. Ross Stover of Philadelphia (below) indulged in a characteristic gesture as he urged a continuing program of evangelism to bring the unchurched into contact with the saving grace of God. Massed choirs provided the special music for the closing rallies.

GOD'S HOUSE

WE WERE FINISHING our supper when the fire engines went screaming by. Pete and Susie made for the front door. Dan gave an embarrassed smile, laid down his napkin, and hurried after them. As an afterthought he grabbed his jacket from the hall closet.

"Want to go see what they are up to?" I asked Karen.

"No, thanks. There's never anything to see. I used to chase fire engines when I was little, but it always turned out to be something very disappointing and stupid. Except the time Miss Minnie's brother fell asleep and dropped a cigarette in the furniture and they had to bash in doors and things because they couldn't wake him up."

THE FRONT DOOR flew open. Pete sailed in so fast he almost went sprawling. Susie was at his heels. "Mother," they shrieked, "come on! It's the church! Daddy's hurried over there, but he says we can't go unless you go with us."

"Are you sure? Is he sure it's the church?" I was trying to keep calm but at the thought of fire and water in our lovely church, my knees went weak. "Karen, please get my coat in my closet. Susie and Pete, you bundle up good and warm. It's nippy out there tonight." I thought of what fire could do to our beautiful organ and sank onto my chair.

"I can't tie this scarf." Susie stuck her small face toward me, holding the end of the scarf in each hand. I tried, fumbled, and had to start over before I could manage it properly. By that time Karen was there with her coat and mine. W slid into them quickly.

AS THE CHILDREN started to race pa me out the door, I stopped them with stern tone. "Now, you are to stay wit me. No running ahead or getting sep arated in the crowd."

I never even thought of the unwashe supper dishes as we hurried out into th icy night air. I had no gloves, so I stuc my hands deep in my pockets. Half-wa down the block, I remembered the ca sitting unused in the garage. Oh, wel parking would be a problem.

"We should have told the Mawsons said Karen, matching steps with me.

"I never gave it a thought! And isn this their night to stay at the store?"

"That's tomorrow night. Oh, the probably heard the sirens same as w did."

I recognized Mrs. Schmidt ahead us. She was hurrying as fast as her ag and weight and stiff ankles would permi "Mrs. Schmidt," I called, catching u with her, "do you suppose it is real the church?"

" 'Fraid so. Woman down the stre saw it out her back window. They' raising the ladder up against the steeple

"Then it must have gotten a goo start to be that far. Oh, dear!"

"Oh, dear, and then some! When think what we have put into that churc in money and work and hopes for th future, it just makes me sick!"

There seemed no answer to that. W pushed on in silence, Susie skipping ever

few steps to come out even with the rest of us. Soon we came to the parked cars. From the fire-fighting equipment, huge floodlights were trained on the steeple, revealing the far-away figure of a fireman in helmet, rubber coat, and high boots ascending the aerial ladder high above the crowds.

"Excuse me, Connie," Frank Bentz, president of the volunteer organization, brought my attention back to earth. "You'll have to move back so we can run this hose line through here. Dan find you?"

"No, I—he—" I knew this was no time to take the time of a fireman to explain how we had rushed out without making arrangements about meeting.

"Well, he's looking for you. Hey! Tom! Let's run some ropes along here to keep back the crowds. I never dreamed there would be so many or we'd have done this first."

"I thought that was a job for the police."

"And where are they?"

"There are a couple of squad cars over there. Want me to check with the chief?"

"Do that, will you? There's the ambulance. Where do they think they've been?"

"Ambulance?" Mrs. Schmidt spoke up with authority. "I can give first aid. Who's hurt?"

Frank looked into the worried faces and a slow smile broke across his face. In the reflected light from the searchlights he looked more like a gnome than a man. "Say, Dan didn't find you, did he? He was looking for you to tell you it was a practice run."

"Practice run?" demanded Pete, hanging onto Frank's arm. "You mean there's no fire?"

"Not a spark, son," Frank agreed.

"But look at all the engines!" Pete continued to pull on Frank's arm, till I put out a restraining hand.

"Sorry to disappoint you." We all laughed to cover the let-down mingled with our relief. We had been set to meet the worst.

"You see, we don't want to be caught unprepared if there ever should be a fire at the church—especially with a lot of people there. We want to know every nook and corner of the building and how we can put out the fire with the least damage."

As Mrs. Schmidt absorbed the facts, she began to be angry. "And may I ask why no one was notified about this practice run? All of us are very much concerned and I think it is just terrible to get everyone so worked up for nothing!"

"We did notify your pastor but calling up the whole congregation would take a couple of days." Frank was unruffled by her tone.

"And the ambulance? Was that a practice, too?"

"We planted a dummy in the power room. The boys knew there was one in the building and they had to go in and get him, wherever he might be. Not just for fun, Mrs. Schmidt, for safety. In real life it might not be a dummy. It might be Mr. Schmidt or Dan. Then you'd be glad we could do our job without lost motion, wouldn't you?"

"Of course, we would, Frank." Mrs. Schmidt's jolly laugh sounded natural this time. "We freely forgive you for scaring a year or two off our lives. This church means a lot to us."

"Isn't it pretty in the light?" said Susie. Then, with the lack of self-consciousness that most of us leave behind with our childhood, she began to sing, clear and sweet, "This is God's house."

People near us turned to smile. Karen exclaimed under her breath, "Mother, make her stop showing off!"

A CHRISTIAN DICTIONARY

SOME WORDS have been used so often that they become vague and dull. They need to be restudied and resharpened. Such a word is: "FAITH"

WE KNOW THAT SOME things are real because we can see them. "I saw it with my very own eyes," is proof enough for most people. Hearing, touching, smelling, tasting also serve to let us know that things exist. We are so used to examining life with these five senses that we often forget how limited they are. They serve to tell us only a little about physical objects.

It is a good thing that we also have a sense of balance, or we should have difficulty standing upright. It is a good thing that we have a sense of kinesthesia, so that we can know, without looking, what position our arms and legs are in. Perhaps there are also senses of self-consciousness, well-being, tiredness, and others. These too can acquaint us with the reality of ourselves and things immediately around us.

BUT THERE is a lot more to our existence than the world which we can see or touch or hear. There's a lot more to us personally than being physically balanced or conscious of the way we feel.

So that we can know the far greater truths of our existence, God has endowed us with spiritual senses, which go far beyond the physical world. There are such senses as the sense of justice, the sense of failure, the sense of belonging. Most important is that sense we call "faith." With it we can know the reality of things no science can prove, which no mathematics can induce, and which no logi can construct.

"Faith is the substance of things hope for, the evidence of things not seen," sai the author of Hebrews. Often we mi lead ourselves into thinking that nothir can be termed a fact until it can b proven by some scientific approacl Every Christian should remember th there are many truths that cannot b proven in the usual sense, but con through divine revelation. They are a cepted by those who have faith, and r jected by those who do not.

Our belief that Jesus is the Son God, that he rose again, that those wl have died in the Lord are living, th God is a unity and yet known as a tri ity—such beliefs are comprehended on through faith. Faith, then, is that Go given sense which enables us to kno truths about God that no other pow can make real to us.

IT IS HARD ENOUGH to do the will God when we do know him. How i possible it is to do his will if we do n know him! In Jesus he revealed hims to us. Our faith alone allows us to kn this. It is this faith that makes it possil for us to be saved. Without it we wou be wandering in the dark, grasping lies or partial truths, and not being a to differentiate one from the other. Tha God for faith, that we may know tru from fiction in the realms of the spiritu

Faith is more than a way of know the truth. It is a response as well a method. I can say, "I believe that G exists." But if I mean no more by t than I would had I said, "The tree green," then I have a small part of fa perhaps only the beginning of it.

True faith, saving faith, is an allegiance. It is dedication. If I have faith in Jesus Christ, it means that I am a follower, not merely an agreeable assentor.

Simon Peter's confession of faith, the kind of faith upon which Jesus builds his church, is an example of such a faith. It is, as someone has said, "faith which makes a difference." If it does not make a difference, it is not the kind of faith that Jesus and his church are talking about.

WE BELIEVE in "justification by faith" —through God's grace, of course. But God is not going to consider us to be justifiable merely because we admit that he exists. He will, however, consider our lives justified if our admission that he exists is given with our whole selves, as Jesus taught us. Faith is never merely an intellectual exercise, but a total personality reaction. Such faith enables a power to flow between God and man, which can move mountains, heal, give courage, sustain.

Some Christians err by believing that their faith is something they have accomplished and can therefore be proud about. They take personal credit for it. When we realize that our ability to have faith is part of our God-given nature, the cause for personal pride vanishes and a deep thankfulness takes its place. If a man appears to be lacking in faith, it is not that God has neglected to give him that sense, but that—like a man who has put on a blindfold—he has somehow locked away this part of his equipment, or failed to develop it sufficiently to be useful when he needs it.

THE MAN WHO HAS blindfolded his eyes certainly lives in a world of dark. But man without faith stumbles in a world infinitely blacker. Perhaps—though he moves and breathes—he does not fully live at all.

How small is our little world of sight and touch once we have grasped at the reality of God and pledged our allegiance to him. This is the faith that men live by, now and forever.

—PHILIP R. HOH

PERSONAL PROBLEM CLINIC

Mixed marriage

QUESTION: I have been married for a little over a year. My husband is Catholic while I belong to St. John's Church in —. Before our wedding I told George I wouldn't marry him unless the ceremony took place in my church. He put off a decision until a week before the wedding date. He then told me I could call the pastor and make the arrangements. Everything worked out all right.

After our marriage we went to my church for several Sundays—until Easter —when he told me we wouldn't go to church unless it were to a Catholic church. So we didn't go, and we haven't gone since. I don't understand why he doesn't want to attend my church, because he had told me he enjoyed the sermons and felt relaxed and peaceful in the services.

I am disappointed and am praying for help.

REPLY: Your mistake lies in the fact that you did not insist upon having an understanding on religious matters before you married. In those days George was probably eager enough to have you that he would agree to unite with your church, attend regularly, and have any children reared in your church. Of course, he could also have broken such promises. The Protestant-Catholic problem in marriage has only one real solution: to avoid getting en-

tangled in love affairs with a Catholic. Of course, philosophizing on the past solves no problem.

Inasmuch as George did like the services at your church, why not ask your pastor to have a talk with him? Perhaps by tact and kindness he can cultivate in George an inclination toward your church. He can point out all the fine things in the Lutheran church, indicate the points on which Protestants and Catholics agree, and show him the desirability of both marriage partners worshiping together and belonging to the same congregation.

Avoid any argument or unpleasant words about the situation. Go the limit to make home life pleasant, to express affection, and to offer co-operation at every possible point.

If this plan does not work out successfully, decide to be faithful to your church and faith regardless of what George does, but all the while be a good and helpful partner. Perhaps you may win him to your faith.

Unquestioning

QUESTION: Ronald is seven years old and very active. His older brother and sister are forever inquiring about something. They are regular question-boxes. But Ronnie seldom asks about anything, though he likes to play, is reading fairly well, and does well in telling a story. The youngsters with whom he plays want to know all the whys and wherefores, but Ron takes almost all for granted.

I have had the impression that a active curiosity is an indication of goo intelligence. If so, what shall we thin of Ronald?

REPLY: By Ronald's years he woul be showing other indications of re tardation if he were really lacking i mentality. Children are largely inter ested in the how of things rather tha in the why. They find out a great man things by doing, and thus have le occasion to ask. This could be th answer in Ronald's case.

Failure to ask questions, howeve may be due to low confidence in thos around a child. In such cases a mor sympathetic relationship between pa ents and children ought to be cult vated. Parents need to avoid being to preoccupied or prying into children affairs, for either of these practice may prompt a youngster to withdra and be quiet. We need to be good li teners, cultivate a child's confidenc and encourage expression.

Some worries of parents derive fro their more or less accurate picture the "average child," who does not e ist. Any deviation from that suppos standard causes worry. While it is foo ish to ignore pronounced variatio from a normal pattern, it is no less to neglect the wide differences in ch dren within the range of normality.

—EARL S. RUDISILL

ANY CHRISTIAN CAN HELP FURNISH a market for the splendid, the pure, the inspiring, and the decent, and he can also so far as his personal interests are concerned declare a boycott on all that is lewd, low and defiling.

—ROY L. SMITH

The Great Fathers

Christology of the Later Fathers. Edited by Edward R. Hardy. Westminster Press. 400 pages. 5.00.

This is Volume III in the noteworthy series of the twenty-six volume "Library of Christian Classics." The series is to include "a selection of the most indispensable Christian reatises written prior to the end of the sixteenth century."

There is at present a very keen interest in these early Christian works. For example, two roups of Roman Catholic scholars in America are now separately issuing fresh translations f such writings of the early Church Fathers.

There has been no more important time the formulation of the beliefs of the hristian Church than the era covered in is particular volume; and no more imortant leaders of the thought of the postostolic church than those whose works e here represented.

Athanasius was the chief architect of the nfession which Lutherans, for instance, e when we gather for the celebration of e Lord's Supper, the Nicene Creed; and ch was his championship of what the urch came to hold as its faith, that his me was attached to another of the great eeds—the so-called Athanasian Creed—en though he himself had no part in formlating it.

The names of the two Gregorys are ubtless less well known to present-day men; but this is not true of the greatest the doctrines to which they helped to give during form, the belief in the trinity-in--unity of God.

The writings of these three great theoians are so numerous that even a fraction ed several volumes in a series published ards the end of the nineteenth century. e problem of selection for the present ume has therefore been very difficult, the choice has been most fitting: by anasius the treatise "On the Incarna-"; by Gregory of Nazianzus, his "Theocal Orations: On God; On the Son; and the Spirit," and his "Letters on the llinarian Controversy," rejecting the de- of the genuineness of the human nature Christ; and by Gregory of Nyssa, a tise entitled "That We Should Not Think of Saying There Are Three Gods," and his "Address on Religious Instruction," which is really a sixty-page statement of central Christian doctrines.

The final section of the book presents several of the great creeds of the church—e.g., the confessions of Nicea, Chalcedon, and Constantinople, and several documents from men against whose views the church took its stand, notably Arius, who denied the deity of Christ.

One lays down this book with a sense of its excellence—and the conviction that our modern age has produced no greater theologians.

CARL C. RASMUSSEN
Gettysburg Seminary

First Theological Professors

Alexandrian Christianity. Edited by J. E. L. Oulton and Henry Chadwick. Westminster Press. 475 pages. $5.

The first Christian theological school of importance was in Alexandria. Its famous teachers, in the late second and early third centuries, were Clement and Origen. They experimented boldly in reconciling Greek philosophy with biblical theology. Writings of Clement and Origen comprise Volume 2 in the "Library of Christian Classics."

Both were doubtful about marriage. They considered celibate life of higher virtue, and had strong influence on the development of monasticism in the church. Clement's essays "On Marriage" and "On Spiritual Perfection" are the examples of his writing included in this volume. Origen's "On Prayer," with lengthy introduction and notes by the editor, is his major work in this book, along

with the brief "Exhortation to Martyrdom" and "Dialogue with Heraclides" (this last was unknown in modern times until discovered in Egypt in 1941).

The Angelic Doctor

Aquinas on Nature and Grace. Edited by A. M. Fairweather. Westminster Press. 386 pages. $5.

The fact that the 26-volume "Library of Christian Classics" is to include four volumes of Calvin, four of Luther, but only this one of Thomas Aquinas (Vol. 11) is evidence that the series was planned by Protestants. It is on the firm 13th-century foundation of the *Summa Theologica* that the Roman Catholic dogmatic is built.

The editor of this volume has made a fresh translation of five sections of the *Summa,* seeking to present "the view taken by Thomas Aquinas of the moral and spiritual world in which we live, and of the conditions of man's self-realization which are consequent upon it."

For a casual student, some easier introduction to Aquinas is likely to be more attractive. For the serious student, nothing less than the complete *Summa* is likely to be sufficient. Perhaps most of us are in the middle group, and need just about as much of Thomas as this book supplies, a well-selected ration of the mediaeval scholasticism at its best.

The First Calvinist

Theological Treatises. By John Calvin. Edited by J. K. S. Reid. Westminster Press. 355 pages. $5.

Volumes 20 and 21 in the "Library of Christian Classics" are to contain Calvin's *Institutes* in full. Volume 22, which is published first, is a miscellany of 16 lesser writings from 1536 to 1557. It is a skillful sampling of varied aspects of Calvin's thought as teacher, administrator, systematist, and controversialist.

Central themes of these treatises are the sovereignty of God, authority of Scripture, predestination, and the eucharist. In the *Geneva Catechism* Calvin's doctrinal system is simply expounded. The *Short Treat on the Holy Supper* exhibits Calvin's effo to steer a middle course between Luther and Zwinglian ideas. Calvin affirmed t real presence of Christ in the elements. his "Clear Explanation of Sound Doctri Concerning the True Partaking of the Fle and Blood of Christ in the Holy Suppe Calvin argued his case more sharply.

As a compendium of Calvin's basic ide this book is superb.

History According to Ward

Faith and Freedom. By Barbara Ward. W. Norton. 308 pages. $3.75.

As editor of The *Economist* (Londc Barbara Ward is well known for her con tributions on politics and economics. It is pleasure to add her name to the expand list of serious writers who offer a Christ interpretation of history for our criti times.

The first three parts of her book un the headings "Foundation," "Growt "Crisis," offer a concise history of West civilization. Part four is a well-reason argument in support of the Atlantic Un program. The final section offers hope freedom based on a renewal of Christ faith.

The author has been influenced by Roman Catholics, Jacques Maritain Christopher Dawson, in her interpretati of the Reformation. How well-inform Englishmen can continue to repeat so m nonsense about Luther—after the resea of such reputable English scholars as W son and Rupp—remains a mystery to Lutheran reader.

Perhaps the most valuable part of book for the general reader is that wh deals with the analysis and criticism of c munism. Chapter fifteen on the "Commu panacea" is highly recommended.

Carthage College M. W. Boye

In-Laws, Pro and Con. By Evelyn Millis Du Association Press. 400 pages. $3.95.

Dr. Duvall investigates the ancient mot in-law problem and proposes a solution

ULCA'S "Cradle Roll" Added 55 Congregations in '54

According to the reports compiled by the Board of American Missions, 55 new congregations were organized and added to the rolls of the ULCA in 1954. Included in these congregations at the time of organization were 7,492 souls, of whom 4,775 were confirmed charter members.

Two of the 55 are linguistic missions—the Estonian congregation at Port Arthur, Ontario, and Our Saviour's Church in New York City.

The growing edge of the church was plainly in the south and southwest. The Pacific Southwest Synod added eight congregations and the Texas-Louisiana Synod five to account for nearly one-quarter of the total. Florida and New York and New England had four each. In all, 22 synods added at least one new congregation during the year.

Date	Place	Name	Synod
JANUARY			
	Orlando, Fl.	St. Jonn	(Fl)
	Long Beach, Calif.	Mt. Olivet	(PSW)
	Hamilton, Ont.	Transfiguration	(Cn)
	College Park, Ga.	Good Shepherd	(GA)
	Monaca, Pa.	Faith	(Pg)
	Port Arthur, Ont.	Estonian	(Cn)
FEBRUARY			
	Decatur, Ga.	Messiah	(GA)
	Jacksonville, Fl.	St. James	(Fl)
	Frederick, Md.	Good Shepherd	(Md)
MARCH			
	Bettendorf, Ia.	St. James	(Ia)
	Poynette, Wis.	Bethel	(Nw)
	Penn Township, Pa.	Apostles	(Pg)
	Victoria, Tex.	Our Saviour	(T-L)
	Lake Charles, La.	St. Paul	(T-L)
	Tullahoma, Tenn.	Trinity	(K-T)
	New York, N. Y.	Our Saviour	(NY)
	Grand Prairie, Tex.	St. John	(T-L)
	Ajo, Arizona	Grace	(PSW)
	New Orleans, La.	St. Andrew	(T-L)
APRIL			
	Williamsport, Pa.	Faith	(CP)
	Fresno, Calif.	Luther Memorial	(PSW)
	Niles, Mich.	Holy Trinity	(Mich)
	Paramus, N. J.	Prince of Peace	(NJ)
	Mt. View, Calif.	Immanuel	(PSW)
	Albuquerque, N. M.	St. Luke	(RM)
	Jacksonville, N. C.	Our Saviour	(NC)
	London, Ont.	Redeemer	(Cn)
MAY			
	Lewiston, N. Y.	Messiah	(NY)
16	Tacoma, Wash.	St. John	(Pf)
23	Indianapolis, Ind.	Good Shepherd	(Id)
JUNE			
6	Spokane, Wash.	St. Luke	(Pf)
13	W. Covina, Calif.	Our Savior	(PSW)
27	Detroit, Mich.	Good Shepherd	(Mh)
27	Elmont, L. I., N. Y.	Advent	(NY)
SEPTEMBER			
1	El Cajon, Calif.	St. John	(PSW)
12	Lloyd, N. Y.	Redeemer	(NY)
26	New Smyrna Beach, Fl.	Trinity	(Fl)
OCTOBER			
3	Lorain, Ohio	Good Shepherd	(O)
3	Beaver, Pa.	Hope	(Pg)
15	Orange, Calif.	Our Saviour	(PSW)
31	Macon, Ga.	St. Luke	(GA)
31	Houston (SE), Tex.	Prince of Peace	(T-L)
NOVEMBER			
21	Burlington, N. J.	Holy Trinity	(NJ)
21	Cayce, S. C.	Transfiguration	(SC)
DECEMBER			
5	Evansville, Ind.	Faith	(Id)
5	Charlotte, N. C.	Christ	(NC)
5	Devon, Pa.	St. Luke	(PM)
5	Knoxville, Tenn.	Messiah	(Va)
5	Maryville, Tenn.	St. Paul	(Va)
12	Easton, Pa.	St. Andrew	(PM)
12	Kailua, Oahu, T. H.	St. John	(PSW)
12	Clearwater, Fl.		(Fl)
19	Urbandale, Iowa		(Ia)
19	Cuyahoga Falls, Ohio	Christ	(O)
19	Edison Twp., N. J.	St. Paul	(NJ)

IOWA

Race Restrictions Outlawed in New Congregation's Constitution

By ALFRED J. BEIL

DES MOINES—A specific provision that no one shall be excluded from membership because of race is written into the constitution of the second congregation which the Iowa Synod organized in its centennial year. The new congregation, St. Stephen the Martyr, Urbandale, came into existence Dec. 19 with 58 adult members.

The group met in an American Legion hall, with Synod President Alfred J. Beil and Vice President Ralph Eckard preaching at services on the day of organization. The Rev. Harold B. Rygg, who served as developer of the mission, is called as the first pastor. He will be installed Jan. 30.

The new congregation profited by action taken by the synodical board on Dec. 6. It was decided that an announcement should be sent to all the member congregations of the synod each time a mission is organized. Congregations and auxiliaries responded with birthday gifts amounting to $2,000 for St. Stephen's lot and building fund.

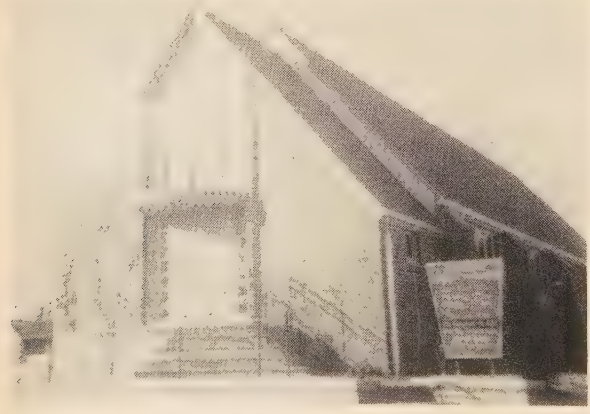
A PRE-LENTEN RETREAT for Iowa Synod pastors is planned Feb. 13, 14 at St. John's Church, Des Moines. The Rev. G. E. Wick, president of the Eastern Conference, an pastor at Grace, Muscatine, is directing th conference. The Rev. Emerson Miller, S Paul's, Davenport, and the Rev. Willia Swarbrick, St. Mark's, Dubuque, will pr sent two Passion themes. These will be di cussed in small groups, and the conferenc will reconvene for review of each.

Special recognition will be given in a nual congregational meetings to the cente nial achievements of the synod. Officer auxiliary leaders, and committee chairme will emphasize what has been accomplishe in the life of the congregation and in th program of synod.

The $25,000 centennial fund for stude work and mission development will be r viewed. The stewardship sector plan will b appraised for future use. Congregations th gave the program a trial in 1954 will hav up to 50 per cent more funds to budg than in previous years.

The Rev. Olney Eaton, St. James' Churc Bettendorf, has accepted a call to becon the pastor of Zion Church, Hutchinso Kansas. He begins his ministry in the Ce tral States congregation Jan. 15.

The Rev. Robert Hibbeler, St. John' Persia, will terminate his ministry there Ja 30. He has accepted a call of the Board American Missions to develop a congreg tion at Broken Bow, Nebr.



NEWCOMER: Recently dec cated in Dartmouth, No Scotia, Church of Our Savio establishes the Lutheran chur in a Canadian town which w without the Lutheran witne for over two centuries. Bu by a congregation of 60 fam lies with help from No Scotia Synod, the Board American Missions and gi from the Kitchener Distri Sunday School Association Ontario, the church seats 2 draws overflow attendance.

)EDICATED TO KOSSUTH: First Hungarian Church in Cleveland, Ohio, dedicated its new edu- ational building to the memory of Louis Kossuth, 19th-century Hungarian fighter for freedom nd democracy. Kossuth, a staunch Lutheran, is now being presented by Red propagandists as rerunner of communism. Dedication of two-story building containing chapel, classrooms and partments for assistant pastor and sexton, was broadcast by Voice of America to Hungary. ynod President George W. Miley read service. Pastor Andor M. Leffler stands next to him.

IARYLAND

Building Boom May Set Record in Baltimore

By LLOYD M. KELLER

BALTIMORE—Workmen were busy this onth in constructing a record-breaking umber of buildings for Lutheran congre- ations in Maryland. Educational buildings e in the lead among the structures now nderway.

Emmanuel Church (Stoney Creek), Bal- more, completed a school building which as dedicated Dec. 5. Under guidance of astor Valdis Mesesers, an acre of the con- egation's property adjacent to the church being developed as a park.

Cornerstone of an educational building as laid by the Church of Our Saviour, ansdowne (the Rev. Howard H. Ritter- isch, pastor), on Dec. 26 . . . Salem Church, Catonsville, laid the cornerstone of an educational building Dec. 5. At the service the portraits of four Salem pastors were unveiled. Portraits of the Rev. George C. Eberling, Dr. Martin L. Enders, Pastor Emeritus John C. Bowers, and the present pastor, Wilbur V. Newby, will be placed in the council room of the parish education structure. Attending the event, with Pastors Enders, Bowers, and Newby, were Eastern Conference President Carl R. Simon, Synodical Youth Work Director Howard F. Reisz, and Synod Secretary Augustus Hackmann.

St. Paul's congregation in Baltimore has selected an architect to prepare plans for a church building on Liberty Road. The congregation will use the Cahill recreation center for worship and Sunday school after vacating the present building on April 1 . . . Holy Comforter Church, Baltimore, broke ground for a new church Jan. 2. The Rev. William E. Fox is pastor. Former Pastor

MARYLAND . . .

William A. Wade preached the sermon.

ZION CHURCH on Baltimore's City Hall Plaza installed Dr. Hans Ludwig Wagner as its pastor on Jan. 2. Maryland Synod President J. Frank Fife officiated. Dr. John L. Deaton and the Rev. Manfred Manrodt gave the charges to the congregation and the pastor.

The 41-year-old pastor of Zion was born in Germany and studied at the Universities of Hamburg, Bielefeld, Marburg, and Rostock. He graduated as Doctor of Theology in 1937. A year later he came to Canada where he taught at the Lutheran Seminary in Saskatoon. Later he was a parish pastor in Saskatchewan and Illinois.

DR. KARL S. HENRY, secretary of survey and research of the Board of American Missions, visited nine areas of the Maryland Synod in mid-December to investigate the possibility of establishing missions . . . Concluding a pastorate of 17 years at Epiphany Church, Baltimore, Synod Secretary Augustus Hackmann resigned Dec. 31 to become pastor of St. Matthew's Church, Charleston, S. C. . . . Pastor Harry V. Krug of Salem Church, Baltimore, has been appointed to the executive committee of the Maryland Synod to fill the unexpired term of the Rev. H. Hall Sharp, whose death occurred last October.

Mrs. J. Frank Fife returned to Baltimore Dec. 17 after a two-month tour of European capitals, refugee camps, and Palestine . . . Sister Doris Engel is addressing groups throughout the synod to present the challenge of full-time service of women in the church.

AMONG BALTIMORE CONGREGATIONS: The 65th anniversary of St. Paul's Church, Mt. Winans, was celebrated Nov. 14 with a homecoming service at which former Pastor Pierce M. Willard, now an army chaplain, preached. During December St. Paul's dedicated a new baptistry, processional cross, flower pedestals . . . Bethany Church received a $1,000 gift from Mr. and Mrs. Joseph Reisner for chairs for the church school.

Christmas Party Is Given Unchurched In Hagerstown

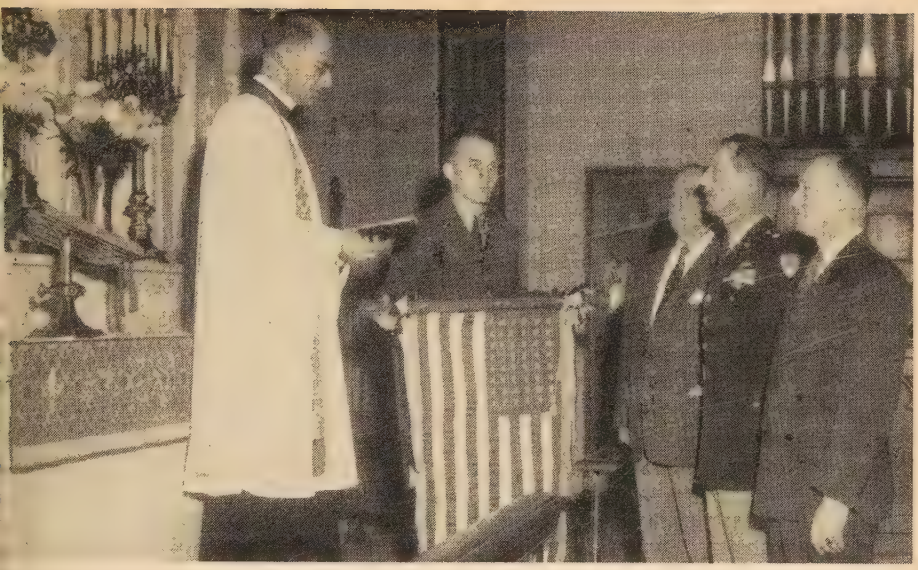
By WILSON P. ARD

HAGERSTOWN—It all began when Mr Howard K. Reinhardt of Trinity Churc Hagerstown, realized two years ago that th church should do more than care for th needs of the congregation. There were ma underprivileged children and adults in tow who had no church affiliation. But if the did not go to the church, the church cou go to them.

Mrs. Reinhardt formed a small group young people with whom she met eve Sunday afternoon at the YMCA. The grou grew. This Christmas over 200 members the "Sunshine Sunday School Class" we treated to a party by Trinity's Couples' Clu There was music, story-telling, pageantr and a gift for everyone. Contributions f the party came from Trinity's church schoo and from the Junior Chamber of Commer and Lions Club.

> Five local citizens gave $1,000 ea to the Jerusalem YMCA as the beginni of a fund to secure the Field of the She herds as a summer camp location for mo than 650 Arab boy refugees from the pla of Jericho who attend the Jordan YMC elementary and trade school. When loc clergymen and laymen visited the Holy La several years ago John Barwick, secretary the Jerusalem city branch of the YMC told them of his dream of securing the Fie of the Shepherds, a mile from Bethlehe Work has already started on the camp loc tion. The value of this camp will be t character-training which it will give to hu dreds of Arabs.

WOODSBORO CHURCH will be 150 yea old on Feb. 6, and will celebrate with mortgage-burning. The Rev. Raymond Myers is pastor. Union Chapel of t Woodsboro parish recently dedicated a n educational building . . . The educatio building completed by St. Paul's Chur Frostburg (Pastor William J. Yingling) w



ALUTE TO THE GENERAL: When the city of Kingston, N. Y., celebrated "General Messinger ay" to honor Brig. Gen. Edwin J. Messinger, new Commandant of Cadets at West Point, the neral started the day with a visit to Redeemer Church where he was baptized and confirmed. large congregation was on hand to welcome him and witness the dedication of an usher's andard to mark seating of military personnel and veterans on special occasions. The general's mily has been connected with Redeemer Church ever since the church was organized in 1897. e present pastor is the Rev. David C. Gaise, shown above conducting the confirmation rite.

dicated Jan. 18 . . . St. Mary's Church, lver Run, which lost its parish building in recent fire, has a new one to be ready for dication Feb. 20. Dr. Frederick R. Seibel, , is pastor.

There are nine first-floor classrooms, an ditorium seating 350, pastor's study, sec- tary's office, social hall, and kitchen in a rish building which St. Paul's Church, nkstown, dedicated Nov. 21. Pastor is Rev. George S. Bowden. The brick ucture cost $70,000.

Women of the Western Conference Mis- nary Society, at a rally in Silver Run, ard Dr. L. Boyd Hamm of St. John's, gerstown, speak on "Evangelism at me," and Dr. and Mrs. Roy L. Dunkel- ger on "Evangelism in India."

OFFICERS RECENTLY elected by the West- Conference are: Pastor Howard J. Mc- rney, president; Pastor L. Stanley Whit- , secretary; Pastor Glenn L. Stahl, treas- urer . . . Thirtieth anniversary of the or- dination of Dr. Elwood S. Falkenstein, pas- tor of Grace Church, Westminster, was cele- brated, with Synod President J. Frank Fife and Dr. George E. Bowersox of St. Paul's Church, McSherrystown, Pa., as guest preachers.

A parsonage for Pastor Carroll L. Boyer was dedicated by the recently organized Good Shepherd Church in Frederick. Pas- tor Charles F. Trunk gave a dedicatory address.

A few additional minutes each day can be spent outside an iron lung by Pastor James G. Horn of the Smithsburg parish. He was stricken with poliomyelitis Nov. 6 and has been recovering in a Baltimore hos- pital . . . Pastor W. E. Saltzgiver was the architect and builder in remodeling Calvary Church, Woodbine parish, which has been newly furnished and was rededicated last November 21.

NORTH DAKOTA-MONTANA

Shelhart Scouting Trip Brings Prompt Results

By INGOLF B. KINDEM

FARGO—The Northwest Synod, stretching more than 1,200 miles from Wisconsin's shoreline along Lake Michigan to the western slopes of the Rockies in Montana, is a big mission field. Last summer Pastor Dwight Shelhart, synodical missionary in charge of survey, made a scouting tour of home mission possibilities in North Dakota and Montana.

First results came Dec. 6 when the synod's executive committee authorized calling two Northwestern Seminary seniors to become mission organizers in Missoula and Kalispell, Montana. Two other Montana fields and two in North Dakota have been staked out.

Northwest Synod pastors and laymen will have opportunity to measure the extent of their synodical territory when they go to their annual convention, May 24-26, in Billings, Mont. A special train may be secured for the trip.

ST. JOHN'S congregation in Fargo has been commended by a pastor in British Guiana for its substantial contributions to his work

LUTHERAN HOUSEWIFE IS BEST HOMEMAKER

CHICAGO (NLC).—A Lutheran Sunday school teacher was named "most successful homemaker of 1954" at a luncheon here attended by 175 representatives of women's clubs and leaders of business, industry and civic affairs.

Selected for the honor in a contest conducted by newspapers in 41 states was Mrs. Hubert G. Olson of Bloomington, Minn., a Minneapolis suburb. She is a member of St. Luke's (United Lutheran) Church. Her pastor is the Rev. Harold E. Peterson.

Mrs. Olson was introduced at the luncheon by Mrs. Ivy Baker Priest, treasurer of the United States, who was one of five judges in the contest which had thousands of entries.

A plaque and $2,500 were presented to Mrs. Olson by Edward H. Kerber of Chicago, who donated the money in memory of his mother, Mary Kerber.

Mrs. Olson has taught Sunday school for several years. She has also directed a junior choir of her church. She was chosen the "most successful homemaker of 1954" on the basis of a letter submitted by her husband, Bloomington schools superintendent.

The contest judges found that in the Olson home "religion and fine standards of living developed simply and naturally because of her fine example and teachings." The 53-year-old Mrs. Olson is mother of three sons, two of whom are midshipmen at Annapolis. The third is a sixth-grade pupil. She has been married 25 years.

"To me," wrote her husband, "she is companion, confidante, and the one influence that makes my home a place where I find relaxation and peace following the stress and problems of an administration of a suburban school."

Mr. Olson also recalled his wife's "economic stringency, great denial and expert home management" in the years of depression and added that in the last ten years his wife's help has been "invaluable."

Serving as a substitute teacher and teaching piano to forty pupils, Mrs. Olson has found time outside of her home and church work to organize the Bloomington Mothers Singers, the Bloomington Cancer Drive, and also to serve as president of the suburban garden club.

According to her husband, she has "furnished a year-round playground for scores of children" on the lawn of their home.

astor Hector Magalee told the people of t. John's about the needs of his country uring a visit to the United States two years go. Since then, a member of the congrega- on, Dr. Frank Melton, has sent drug sup- lies and women have prepared bandages or use in British Guiana. Shipments were ent frequently from St. John's to the banks f the Berbice River. Last month a letter om Pastor Magalee related instances in hich supplies contributed by the church ad helped in healing the sick.

ORRESPONDENT KINDEM'S LAST REPORT

"The Lutheran's" North Dakota-Montana cor- spondent, Ingolf B. Kindem, is moving east is month to become pastor of Trinity Church, ppleton, Wis. His successor on "The Lu- eran" staff will be Pastor Robert Bartels of lings, Mont.

Pastor Kindem had engaged in so many urch activities that numerous substitutions re made necessary by his departure. He was esident of the Northwest Synod's Western nference. Pastor Forrest Clark of Livingston, nt., will take this post until the next elec- n . . . Pastor Marlin Evenson of Glenburn, D., will replace Pastor Kindem on the Fargo ional home mission committee . . . Pastor hie N. Campbell will inherit the directorship the North Dakota Lutheran Bible Camp.

W YORK

lothing Drive Results o Up 100 Per Cent

By OLIVER W. POWERS

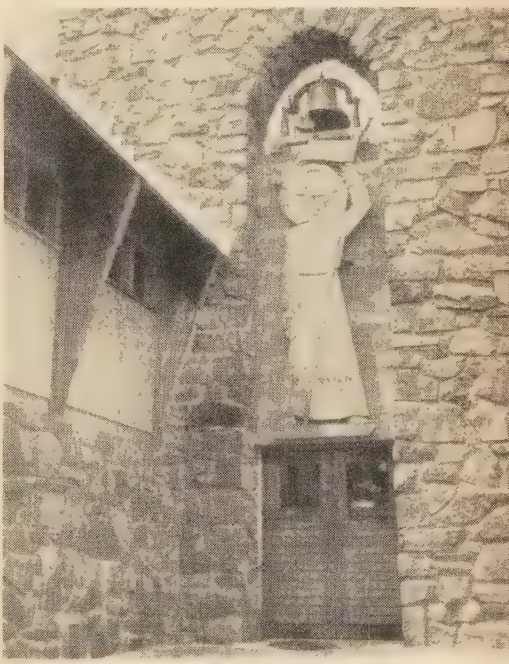
New York City—Twice as much cloth- for overseas distribution by Lutheran rld Relief was received in the New York a in late 1954 as in the previous autumn eal. The 1954 Thanksgiving appeal ught in 117,350 pounds.

NT EFFORT: Trinity Church at Hovland, n., was built as work-project of teachers students from St. Olaf College in co-opera- with the small community on Lake Superior's h shore. The ELC church, built with local erial, mainly field stone, seats 100.

Ambrose Hering, executive secretary of the Lutheran Welfare Council of the New York metropolitan area, said the result was due to improved organization. Collection depots were established in seven areas. In Brooklyn the Norwegian Hospital was used. In the Bronx the center was Bethany Church. In Manhattan clothing came to St. Paul's Church on West 22nd Street. Christ Church in Freeport was the terminal for Nassau-Suffolk. In Queens the Rabe Brothers storage warehouse was used, and on Staten Island, Trinity Church. These centers will again operate in the first 1955 appeal to be made after Easter.

Joint fund-raising efforts of Lutheran welfare agencies in New York City last year brought in more than $168,000, Dr. Hering stated in his annual report. Care for immigrants at Ellis Island has been shifted to Manhattan, with the closing of Ellis Island as a detention station, he reported.

The Women's Missionary Society of St. John's Church, Christopher Street, Manhattan, celebrated its 60th anniversary Dec. 13. This society may be the oldest in the New



Wagner College Choir Plans Three-Weeks Tour

THE 50-VOICE CHOIR of Wagner College, Staten Island, N. Y., which in 1952 toured Europe and sang at the Lutheran World Federation Convention, starts Jan. 21 on a three-week concert tour that will take it as far west as Minneapolis. A concert in Toronto, Canada, is also on the schedule of the 26 performances to be presented in eleven states.

Director of the choir is Dr. Sigvart J. Steen, head of the college's music department. During the war, Dr. Steen directed the famed "Bluejacket Choir" at Great Lakes Naval Station in Chicago. The Wagner Choir will pay a visit there during its tour.

Two appearances of the choir will be during the Lutheran Evangelism Conference in the Milwaukee Arena, Jan. 29 and 30. They'll also sing in Orchestra Hall, Chicago, for the Chicago Sunday Evening Clu

Sacred choral music will form the ma part of the choir's repertoire on the to Composers represented include Bach, Gri Berger and Christiansen.

The choir's tour schedule is as follov Jan. 21, Trenton, N. J.; Jan. 22, Haddd field, N. J.; Jan. 23, Philadelphia and H risburg, Pa.; Jan. 24, Sunbury, Pa.; Jan. Pittsburgh; Jan. 26, Bellefontaine, O.; J 27, Middlebury, Ind.; Jan. 28, Valparai Ind.; Jan. 29 and 30, Milwaukee; Jan. LaCrosse, Wis.

Feb. 1, Minneapolis; Feb. 2, Ce Rapids, Ia.; Feb. 3, Madison, Wis.; Feb. Racine, Wis.; Feb. 5, Kenosha, Wis.; F 6, Chicago; Feb. 7, Detroit; Feb. 8, Toror Feb. 9, Buffalo; Feb. 10, Oswego, N. Feb. 11, Pittsfield, Mass.; Feb. 12, Kingst N. Y.; Feb. 13, Staten Island.

NEW YORK . . .

York area. At its meeting 60 years ago it had among its guests the late Dr. Anna Kugler, a missionary in India who died in 1930, and Cora and Eva Young, daughters of the late Dr. J. J. Young. The Young sisters were again present in December for the anniversary. Also present were representatives of other Manhattan societies, officers of the synodical and conference organizations, and Mrs. William Snyder, first president of the Women's Society of the United Synod of New York and New England.

A COMMUNION RAIL was dedicated at Incarnation Church, Brooklyn, in December in memory of Anna Maria Miller, the late wife of the pastor, Dr. Harold S. Miller (*see cover picture of* THE LUTHERAN, *Jan. 5*). President Frederick R. Knubel of the synod performed the act of dedication and the pastor's son and two daughters took part in the presentation and unveiling of the memorial.

A legacy of $16,000 was left to St. Paul's Church, Liberty, N. Y., by Otto Hilling, the man who made the first non-stop flight from New York to Copenhagen in 1931.

The New York Conference Brotherho will have a rally and supper at St. Pet Church, Manhattan, on Jan. 29.

RECENT INSTALLATIONS in the area incl the Rev. Ivar O. Iverson as pastor of deemer Church, Yonkers; the Rev. Her Patzelt as pastor of the Lutheran Seam Mission, New York Harbor; and the R Leopold W. Bernhard as pastor of Peter's, Lexington Avenue.

NORTH CAROLINA

"Don't Give Us Christmas Presents This Year, Mother

By FRANK K. EFIRD

SALISBURY—"Don't give us any Christ presents, Mother. Just give the money our new church," two little tarheel boys their mother recently. One was nine, other six. Their church building, St. Ma near Salisbury, had burned down Oct. and they knew how much a new church

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

needed. So a check, representing their Christmas presents, went into the building fund.

Another youngster hopes to give a window of Christ in Gethsemane to place over the altar in the new church. He is only five. Every Sunday, as the congregation worships in a school building, he misses the window in the old church so much that he must have another to replace it.

Such is the spirit in the little rural congregation of 256 confirmed members that saw their church go up in smoke in October.

The fire was heartbreaking. The congregation had just completed painting and remodeling the building. Replacement value was well over $50,000. Only $14,000 fire insurance was carried.

But the spirit with which this congregation has gone to work is heartwarming. More than $40,000 has been pledged for a new building. About $2,000 has been contributed by outside groups. The building committee has been working with consultants and contractors making plans to begin construction of a new St. Mark's this spring.

The pastor, the Rev J. A. Seaboch, reports gains both in attendance and offerings since the fire and "a real willingness on the part of the people to secure the kind of house of worship the congregation and community needed."

YOU HEAR surprisingly little comment these days in North Carolina on the question of the Supreme Court decision on segregation. It appears that most of the citizens, as well as the newspapers, are taking a "wait and see" attitude. No radical groups have been formed and there is no movement to turn the public schools into "private" schools.

There have been no changes in the segregation pattern and no incidents. There are some who believe that North Carolina will lead the way in the South in integration, but few North Carolinians are making predictions.

CHARLOTTE will have two new Lutheran congregations organized only six weeks apart. Dec. 5 saw the formal organization of Christ Church in the Providence Road section, with 72 adults and 21 children composing the charter membership. The Rev. Jacob L. Lackey is pastor. On Jan. 16 another congregation comes into being in the Ashley Park area. The Rev. Charles E. Ridenhour is the mission organizer.

North Carolina believes it has excellent home mission prospects. One economist has estimated that within 50 years a total of eight million people will live within a 100-mile radius of Charlotte. New industry is regularly moving into the area.

AWARD: Ben Cleveland of St. Paul's Church, Spokane, Wash., received 1954 Everett G. Mitchell Award for Stewardship for spurring congregation to greater stewardship efforts. Presentation of $500 check and diploma was made by Robert Rolfsness of Lutheran Laymen's Movement, Seattle, in the presence of Pastor Robert S. Wilch of St. Paul's. Cleveland, who was helped in his campaigns by his wife and four children, is a route salesman. His ambition, quite logically it would seem, is to work for a Christian fund-raising organization.

NORTH CAROLINA . . .

Thirty-eight Lutherans have been discovered in a survey for a mission at Kinston, a town in eastern North Carolina where Lutherans are scarce.

St. John's Church, Salisbury, dedicated its new $45,000 pipe organ Dec. 19. It has 52 speaking stops and 3,060 pipes. Consultant for designing the organ was Harry S. Livengood, minister of music at St. John's.

Synodical Treasurer Charles Heilig of Salisbury reported that on Jan. 1 North Carolina was $21,582 short on its 1954 budget of $269,363. The treasurer's books did not close until Jan. 12 and synodical officials were optimistic that the budget would be reached.

Mrs. Jacob Lackey, aggressive children's work secretary, together with her co-workers has put out an attractive booklet on the children's work in North Carolina. The statistical report for 1953 shows the synod had 67 weekday church schools with 3,429 pupils and 452 teachers.

Gilbert Bush and two assistants arrived at Lenoir Rhyne College Jan. 3 to begin direction of the Lenoir Rhyne College appeal for $1,500,000. Mr. Bush represents a New York fund-raising firm.

Mt. Zion Church, Richfield, dedicated its new parish education building Jan. 2. The cost was $17,280. The Rev. Karl U. Dunn is pastor.

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PENNSYLVANIA

Allegheny Home Benefactor Makes Christmas Brighter

By ROBERT G. SANDER

ALTOONA—Among Christmas gifts for the Allegheny Lutheran Home was a $12,000 check. The donor, a man in Altoona, did not disclose his identity. It was not his first gift to the home. "The man just prefers to remain anonymous," said Dr. Walden M. Holl, president of the home board. "We certainly appreciate what he does. My guess is that he's given upwards of $50,000 over the years."

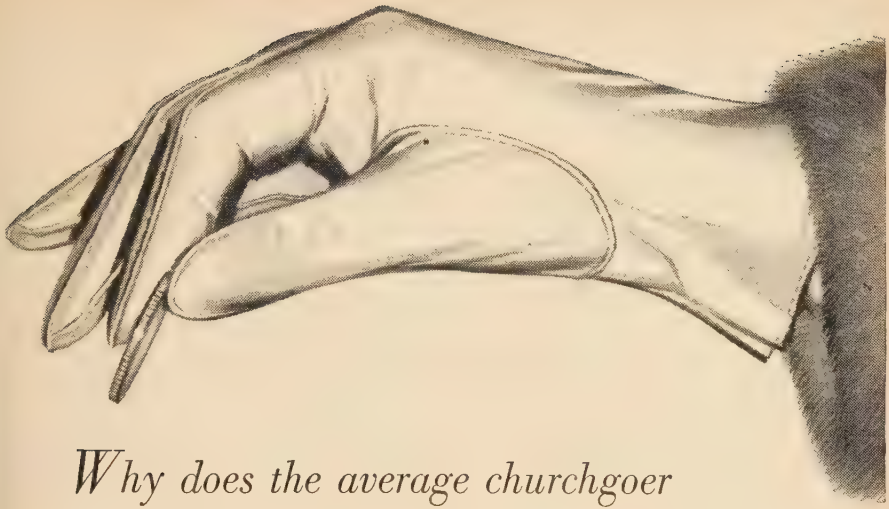
The Johnstown unit of the Allegheny Home will have nine guests by next month. The Baumer estate, recently purchased for $75,000, has been undergoing extensive repairs to equip it as a home for elderly people. An open house is planned to give Lutherans in the area opportunity to visit.

The $750,000 Hollidaysburg unit of the Allegheny Home is now debt-free. Final payment was made at the end of 1954. A mortgage-burning service is planned. Construction of the infirmary wing of the home continues. Plans call for the opening of the hospital section soon.

THOUSANDS of people crowded Altoona streets Dec. 18 to witness the city's second annual religious Christmas parade. The parade was sponsored by civic groups as well as Protestant and Catholic churches. Following the color guard came a group of boys carrying placards which said: "At Christmastime, we make the floats, sing the carols, play in the bands, and present the parade for Christ."

Choir groups and floats were entered by most Altoona Lutheran churches: St. James

(*Continued on page 46*)



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PA.: ALTOONA . . .

St. Paul's, Christ Second, First, Grace, Fourth, St. John's. The Altoona District Luther League contributed a float depicting the presentation of Jesus in the temple. "The parade," said The Altoona *Mirror*, "was an expression of united Christianity working toward a common cause. It was in praise of the Redeemer in a festival which in recent decades, in the opinion of many, has had its significance overshadowed by the material."

Four tons of clothing were received in the Lutheran World Relief autumn appeal of Bedford, Cambria and Somerset county churches. The clothing was shipped free of charge to the Phillipsburg, N. J., processing center by William H. Mills, Jr., Johnstown trucker and member of Mt. Calvary Church, Geistown.

Dr. Walter C. Langsam, president of Gettysburg College, spoke at a dinner meeting of the Johnstown unit of the Women's League of Gettysburg College in Grace Church on Dec. 8. Mrs. Clarence L. Ostheim, Christ Church, Westmont, is president of the Johnstown group.

First Church, Johnstown, will purchase from the Franklin CIO Local 2635 USWA a $30,000 property which is adjacent to the church . . . First Church, Altoona, has received a $5,000 bequest from Robert B. McCune who from 1909 to 1939 served as financial secretary-treasurer, $1,000 from Frank A. Lind, and $200 from the estate of Mrs. Rebecca A. Opdyke.

TEXAS

Funds Sought to Improve Synod's New Youth Camp

By JAMES F. VORKOPER

HOUSTON — Camp Lutherhill, purchased last year by the Texas-Louisiana Synod, will get an all-around face-lifting if a $22,000 drive for funds is successful. The camp's finance committee of Pastor George Housewright, William Rapp, Henry Hahn and Clarence Swain are seeking the money that

vill make it possible to put into effect a naster plan for the camp property now eing developed.

This summer will mark the first full sea- on of Lutherhill camping. Weekly periods re planned for juniors, intermediates, sen- ors, and for a leadership training course.

Meanwhile, the camp will play host to ynod's home mission pastors on Jan. 18 and 9. The group will be addressed by Dr. rthur M. Knudsen of the BAM. Dr. H. C. oisington will speak on stewardship, the ev. Philip L. Wahlberg, Jr. on evangelism, nd Mrs. Hugh Leiper on parish education.

Every dollar the synod sends to the ULCA in benevolence comes back seven-fold, Synod President Royal Lesher reported in a recent issue of the "Texas Lutheran." Salary aid, construction loans to mission congrega- tions and the like bring in $7 for every $1 the synod pays. The moral is that the synod must reach at least its minimum quota of apportioned benevolence, Dr. Lesher said.

FORMAL ORGANIZATION of Prince of Peace hurch in South Houston took place on ct. 31. The mission, sponsored by Re- emer Church of Houston, on the day of ganization counted 63 adult and 103 bap- ed members. A house-chapel seating 75 s dedicated last Palm Sunday. The Rev. ank R. Wagner has been on the field since y.

The Knubel-Miller lectures will be held Redeemer Church, Houston, Jan. 20 and with Dr. Ralph W. Loew as the lecturer. uston Pastors George Housewright, Del- r I. Dolton and Frank Wagner form the al committee.

THE SYNOD'S executive committee, to- her with committees of other supporting ods, paid a visit to Midland College in mont, Nebr., Jan. 5 and 6 to inspect the pus and the school buildings and ap- ise the further needs of the college.

ED TEEL, Dallas, member of synod's ex- tive committee, was elected synod treas- r to succeed C. H. Warner, Austin, who gned to accept the position of superin- dent of mission construction.

THE United Dr. Martin Luther Church Shiner has invited the synod to meet in

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●

TEXAS . . .

spring in its new church, dedicated last October. The proposed date is May 24 to 26. At that time two young men of the congregation, Wilfred R. Menke and Clarence J Hagens, will be ordained for the ministry.

PASTOR DAVID F. COOPER has arrived i Austin from Brevard, N. C., to begin wor as mission developer. Under his care i Messiah mission for which a church site ha been purchased by the synod. A parsonag is under construction.

PASTOR CHARLES R. JAEKLE has been ap pointed chaplain and supervisor of pastora training at the Austin State Hospital and co ordinator of hospitals and special schools.

AMONG THE CONGREGATIONS—HOUSTON The Rev. David F. Conrad became pasto of Grace Church Jan. 5 . . . Salem Missio has purchased a three-acre lot as futur church site. Services are presently held in school building . . . Redeemer Church ha adopted plans for a $75,000 parish hall . . St. James' Church has included subscrip tions to THE LUTHERAN for all members its 1955 budget.

VICTORIA: Pastor Frank Broesicke repor that Emmanuel Church, Inez, has broke ground for an $8,500 parish hall for whic most labor will be provided by members the congregation. Martin Luther Churc Colettoville, also under Pastor Broesicke care, is completing plans to take over th parsonage in Victoria, built for the Victor mission in 1953, and to pay off the Board American Missions' equity at the beginni of 1955. The congregation has been payi all monthly and quarterly installments sin 1954.

ST. JOHN'S CHURCH, Grand Prairie, r sponded to the synod president's appeal f increased benevolence giving by adding $1 to the $440 already contributed. St. John is a new mission and has not yet been a signed an apportioned quota.

—Changes of Pastorate-

NEW YORK

HOFFMAN, PAUL C. From Holy Communi Church, Utica. To Holy Cross Chur Farnham.

PACIFIC SOUTHWEST

ATTWOOD, GEORGE. From St. Mar Church, San Francisco, assistant past

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PITTSBURGH

AUER, WILLIAM E. From Harrison City-Bouquet parish. Retirement.

OLMQUIST, C. A. From executive director of Lutheran Service Society of Northeastern Ohio. To Lutheran Service Society of Western Penna.

DECEASED

Rev. Clifford E. Eichner

The Rev. Clifford Earl Eichner, for the ıst 30 years pastor of Holy Trinity Church, lmira, N. Y., died Dec. 15 in Elmira. He as 60.

A native of Freemansburg, Pa., he was aduated from Muhlenberg College in 16, and from Philadelphia Seminary in 19—in which year he also was ordained the Ministerium of Pennsylvania. For e first five years of his ministry he served John's Church at St. John's, Pa.

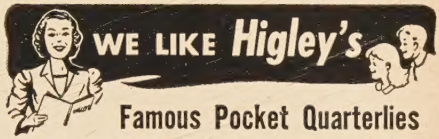
Pastor Eichner had served as a trustee Hartwick College, and as president of the ntral Conference of the New York and w England Synod. He had also served dean of the Elmira School of Religious ucation, and as president of the Elmira nisters' Association. He was widely re-ded as an authority on the life of Mark ain.

Surviving are the deceased's wife, the mer Miss Marguerite I. Van Billiard, and r sons, John, David, Clifford, Jr., and lip. The Rev. Malcolm S. Eichner of ladelphia is a brother, and the Rev. ron A. Eichner of Ephrata, Pa., and the . Orion Eichner of Tatamy, Pa., are hews.

uneral services were held at Holy Trin-Church, Elmira, Dec. 17, with synod ident Dr. Frederick R. Knubel, Dr. David Jaxheimer and the Rev. Norberth H. cker, Jr., officiating. Interment was at emansburg, Pa.

Elizabeth McCauley

Mrs. Elizabeth (nee Stanley) McCauley, wife of the Rev. Victor McCauley, died in Salem, Virginia, Dec. 7. She was born in 1877 in Richmond, Ind. The McCauleys were married in 1902, and served as missionaries in India until Dr. McCauley reached retirement age in 1944. In recent years they have lived in Salem, Virginia.



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IN CONCLUSION . . . . . .

As LONG AS a man remains quietly in the corner, nobody is likely to criticize him. When he steps way out in front, people soon spot his weaknesses and don't hesitate to describe them loudly.

Dr. Norman Vincent Peale has stepped out in front. He is probably tied with Billy Graham as the best-known Protestant preacher in America. His book, *The Power of Positive Thinking*, has sold about a million copies. His newspaper and magazine articles are read in every city and village in the United States, and his radio and TV shows get around too.

A pair of convincing criticisms of the Peale gospel appeared in U.S. magazines this month. The *Christian Century* had a piece by "Simeon Stylites" (Dr. Halford Luccock), entitled "The Power of Negative Thinking." "When positive thinking is identified with a psychological pep talk to oneself, the best things of life and of true growth of mind and heart are left out," wrote Dr. Luccock.

There is some very negative thinking in the words of Peter to Jesus, "Depart from me, for I am a sinful man, O Lord," and in the Prodigal's confession that he is no longer worthy to be called his father's son.

In *The Reporter* (Jan. 13) there is a long article by William Lee Miller on "Some Negative Thinking about Norman Vincent Peale." Americans have lost confidence in their own self-confidence, Mr. Miller thinks, and therefore snap up Dr. Peale's easy advice on how to believe in themselves. Dr. Peale "promises quick, painless, and complete 'solutions' of problems which may be deep and complex," says Mr. Miller. "Dr. Peale's rejection of 'negative thinking' may be a rejection of any thinking at all."

I AM HANDICAPPED in offering a fina word on Dr. Peale, for I have never rea any of his books. I don't suppose he ca do much harm, and perhaps some gooc like doctors who give their patients "pin pills" for psychological reasons.

But we must avoid the danger of con fusing the Peale sort of preaching wit the real Christian faith. Our faith mu be measured by the cross where a trag cally defeated Man died. God's victor in Christ was located beyond the limi of this life, and had nothing to do wit success as most people calculate it.

Jesus said, "If any man would com after me, let him deny himself, and tak up his cross and follow me." Succe and happiness are not our goals. Our ca is to do the will of God. We don't ha to be grim and cheerless folks, but th fact is that we are bankrupt penitents an can do nothing of worth except as Go gives us strength.

THERE ARE A LOT of religions whic flatter people into thinking they are Go Christian Science is a good example. rejects the plain fact—proven repeated every day—that life is full of sin and sc row and ends in death. "Positive thin ing" won't save us, any more than vi orous swimming will save a man ove board a thousand miles from shore. W need to be rescued.

The Christian faith is that God com in Christ to save us from ourselves. I may not make us successful executiv such as Dr. Peale seems to admire. I may keep us in such wearisome tasks a washing dishes or writing editorials f church papers. All we ask is that he m direct us into work that he wants don and that he may give us strength to do

—ELSON RUFF

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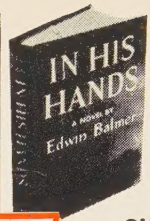

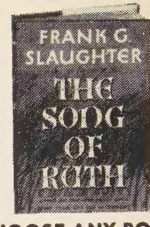

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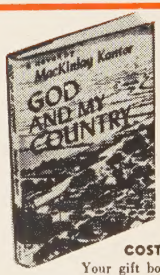

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